

**TOPIC- CITIZENSHIP AND DRUG ADDICTS: A CONTEMPORARY
GHANIAN CHRISTIAN RELIGIOUS BASED RESPONSES**

A Study of Current Theories on Citizenship and Drug Addicts

Theophilus Dacosta Eshun



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Dedication

In memory of my late parents, Rita Charity Mansah Kumudzro and Felix Eshun Dacosta
Usheer

Acknowledgement

All the thanks and glory goes to the Ominipotent Ominicent and Ominipresent God.

I wish to express my sincerest appreciation to my supervisor, Professor Trygve Wyller for his helpful assistance, which propelled me to try new ideas along the line, and has helped to shape this work.

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1 Background

The basic goal of this research is to investigate some Christian practices and Drug addicts in Ghana in connection with current discussion on citizenship. The case of this dissertation is a Christian organization center for rehabilitation of drug addicts and the marginalized in Ghana, called Remar Ghana. An area where little has been done in trying to understand citizenship in relation to religiously founded organization in addressing otherness in Ghana. Remar Ghana is an international organization. A Christian Non-Governmental Organization (N.G.O) a charitable Christian center and was created in Spain in 1982 through the ingenuity of Juan Miguel Diez Alvarex, and has branches in other West African countries.

Remar has been working for seventeen years now in developing countries. Remar Association Spain began its international social work in Europe in Portugal (1982) and in South America (1991). Its interest lies in helping and training marginalized people in society, of whatever age, sex or condition, especially those of the Third World. Aware of the needs of these people, Remar has given as much help as possible to them from the more prosperous First World nations.¹ In each country where Remar is established, the majority of the workers are volunteers who have left the comforts of the first world in solidarity with those less fortunate, poorer people. They share with them their time, their knowledge, their affection, their material possessions, and all the support that they can give and also help train them. They live alongside the very needy, help them change their lives for the better, not only as far as food and clothing are concerned, but also with their family, professional and educational restoration.² The Remar Association Spain was officially constituted in 1990, to offer moral, cultural, material and spiritual help to socially rejected people and drug addicts. They began to work primarily in the rehabilitation of drug addicts and alcoholics, but soon saw the need to widen the scope of services to other areas such as,

¹ <http://remarghana.org/?page=about>

² <http://remarghana.org/?page=about>

education, the provision of food to those who cannot afford it, preventive health care, and help for women suffering abuse, etc³.

When asked what citizenship means, people are much more likely to talk about rights than responsibilities. This is true in Britain as well as the United States, although the British tend to emphasize social rights (e.g., to public education and health care), whereas Americans usually mention civil rights (e.g., freedom of speech and religion). For most people, citizenship is, as the U.S. Supreme Court once put it, "the right to have rights".

The concept of citizenship was primarily approached as a status defined by a set of rights after T.H. Marshall's classical work in the late 40"s. Currently there is a renewed interest in the concept of citizenship, where the focus has moved in the direction of studying the criteria for citizenship. For the past few decades western nation-states have experienced a major trend towards the formation of new claims for inclusion and belonging, thus from aboriginal rights, women's rights, civil right and sexual rights for gays and lesbians to language right and disability right⁴. Indeed the articulation of right for various groups has been the most recurring theme of Western political history, from ancient Greek and Roman peasants and plebeians to Italian artisans and French workers.

Engin F. Isin and Greg M. Nielsen rightly note that,

"Ways of being or becoming a citizen have proliferated in our times. The trinity that defined modernity -- worker-citizen, warrior-citizen and parent citizen -- has expanded to include ecological-citizen, aboriginal-citizen, market-citizen, cosmopolitan-citizen, global-citizen intimate-citizen, youth-citizen and many more"⁵

Citizenship as a subject of study is undergoing transformation with increased interest. There has been some significant departure from the way in which the study of citizenship has been approached over the last decade, while the meaning of the term continues to shift. Isin and Nielsen note that critical studies of citizenship over the last two decade shows that

³ <http://remarghana.org/?page=about>

⁴ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008)

⁵ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008), p. 1.

citizenship is not only about the legal status but that it also involves the practice of making citizens, be it social, political, cultural or symbolic⁶. *Acts of Citizenship* examines theories of how citizenship is mediated between lived experiences and formal entitlements in order to map out, confine, extend, name, and enact the boundaries of belonging to a polity. Isin and Nielsen, in addressing citizenship, introduce the term "*Acts of Citizenship*" as an alternative way to investigate citizenship. This concept constitutes a significant departure from the way in which citizenship studies has been orientated over the last decade. The authors argue that to investigate acts of citizenship in a way that is irreducible to either status or practice, while still valuing this distinction, requires a focus on those moments when regardless of status and substance, subjects constitute themselves as citizens. Their investigation into acts of citizenship involves a sustained engagement with interdisciplinary thought, drawing from new developments not only in politics, sociology, geography and anthropology but also psychoanalysis, philosophy and history. It also requires crossing genres from science to art to philosophy to grasp the complex ways in which subjects articulate themselves into citizens. The book assembles together deep traditions in social and political thought to provide a focused examination of acts of citizenship in this new way. It also addresses key historical and contemporary issues that are of vital importance to citizenship studies today, using the vantage points of aesthetics, justice, ethics and the political.

Modern images of citizenship have often opposed social citizenship to religious faith. In fact religious values, morality, and care practices were seen as inimical to the development of a modern welfare state.⁷ The role of religion in the modern world continues to attract attention both in the social sciences and within the general public. In Europe religious institutions have lost much of their former influence and religious practice and belief have both declined in the course of the twentieth century. In contrast, in other parts of the world and both in developing and in advanced industrial societies religion continues to play a central role in the public sphere and in private life. In Ghana, religion continues to play a major role in public and private sphere. For example, Ghana's historic Independence Day

⁶ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008), p.17.

⁷Trygve Wyller, '*The Heterotopic Citizen: New Research on Religious Work for the Disadvantage*'. Trygve Wyller, 'The Heterotopic Citizen: Some Perspectives for a "Science in the Making' (Göttingen: Vandenhoeck & Ruprecht, 2009).

6th March which is celebrated yearly is also used to recognize the three main religions in Ghana, as representatives of all three religions namely Christianity, Islam and African traditional religion are allowed to perform rituals in a form of prayer during the occasion. In a journal article "Christian Religion, Society and the State in the modern World", Franz Höllinger, Max Haller & Adriana Valle-Höllinger, attempt to explain why religious beliefs and practice have strongly declined in some parts of the world, in particular in Europe, while in other parts religion continues to play a central role in the public sphere and in private life. The authors argue that the following factors determine the patterns of religiosity in contemporary Christian societies: substantive differences between religious doctrines and denominations with respect to theological teachings but also the use of rituals and symbols; the level of welfare state services; and the historical connections between church and state⁸

One reason why religion plays a reduced role in modern society secularization which pronounces the death of religion in the public sphere; for this reason religion will continue to become more of a private issue. Thus religion in the 1970s and 1980s ceased to be a topic of central importance in sociology, and sociology of religion was increasingly confined to the study of sects and cult. With the dominance of modernization theory, the proponents of secularization assumed that religion would not play a large role in social organization and at its best religion will be relegated to the private sphere⁹.

To discuss Remar Ghana's rational practices of care in terms of their possible religious foundation and citizenship is a critical project. It means to stimulate reflections among professional and institutions upon their own practices by locating some of the components (values, instrument, and knowledge) of modern social work in a religious and citizenship (historical) background (philanthropic and religious poor relief). To be sure others have already studied citizenship and religion from such perspective which is relevant for this problem.¹⁰ For example, T. H. Marshall, a British sociologist, gave a series of lectures in 1949 under the title "Citizenship and Social Class." his analysis still offers a persuasive

⁸ Franz Höllinger, Max Haller & Adriana Valle-Höllinger (2007) Christian Religion, Society and the State in the modern World, *Innovation: The European Journal of Social Science Research*, 20:2, 133-157, DOI: 10.1080/13511610701502248 To link to this article: <http://dx.doi.org/10.1080/13511610701502248>

⁹ Bryan S. Turner, "Religion and Modern Society: Citizenship, Secularization and the State".2011

¹⁰ Trygve Wyller, *The Heterotopic Citizen: New Research on Religious Work for the Disadvantage*. Trygve Wyller, 'The Heterotopic Citizen: Some Perspectives for a "Science in the Making (Göttingen: Vandenhoeck & Ruprecht, 2009).

account of the origins of the welfare state in the West. But Marshall spoke in the early post war era, when the case for expanded social benefits seemed unassailable. Yet Marshall's conception can still help define the issues in social policy and the way forward. Another scholar in the field is Kaspar Villadsen, currently Associate professor at the Department of Management, politics and philosophy, Copenhagen Business School. Villadsen's research is on the geology of modern social policy, welfare organizations, and the methods of Michel Foucault under the title "Religious Care and Social Citizenship:¹¹ The Ambiguous Return of Philanthropy". Still another is Bryan S. Turner, "Religion and Modern Society: Citizenship, Secularization and the State", This study is a significant contribution to the secularization debate as well as other current debates around religion, religiosity and multiculturalism in modern societies.

1.2 Rationale for the study

There are a number of reasons for this renewed interest in citizenship. At the level of theory, it is a natural evolution in political discourse because the concept of citizenship seems to integrate the demands of justice and community membership, the central concepts of political philosophy in the 1970s and 1980s, respectively. Citizenship is intimately linked to ideas of individual entitlement on the one hand and of attachment to a particular community on the other. Interest in citizenship has also been sparked by a number of recent political events and trends throughout the world. It is not surprising then, that there should be increasing calls for a theory of citizenship' that focuses on the identity and conduct of individual citizens, including their responsibilities, loyalties, and roles¹². A lot of research which has been carried out on citizenship tend to focus on documented and non-documented members of a state or society. Most if not all, research on citizenship in relation to religion, example Tariq Modood's *Multiculturalism* and Trygve Wyller's *The heterotopic Citizen: Some Perspective for a "science in the making"* have been done from the view point of Foucault's theory of the *Other Space*, thus the creation site or space

¹¹ Trygve Wyller, *The Heterotopic Citizen: New Research on Religious Work for the Disadvantage*. Trygve Wyller, 'The Heterotopic Citizen: Some Perspectives for a "Science in the Making (Göttingen: Vandenhoeck & Ruprecht, 2009).

¹² Will Kymlicka and Wayne Norman , Return of the Citizen: A Survey of Recent Work on Citizenship Theory"

for the voiceless and marginalized. In line with these studies which have been carried out by Tariq Modood, and Trygve on citizenship and religion, this thesis is an attempt to divert from the Foucault theory of *Other Space* and shift the focus to the theory of Engin Isin's, *Acts of Citizenship*. Thus the purpose of the study is to investigate whether contemporary religiously founded work (Remar Ghana) can contribute to what Isin thinks is acts of citizenship.

1.3 Research Question

The interest in this piece stems from the fact that a careful look at Isin's theory *Acts of citizenship* reveals not only the significant role of acts and actors in the society but also the creation of spaces or sites for the voiceless and marginalized. The question resulting from this is:

1. To what extent can contemporary religiously founded work in particularly Ghana contribute to what Isin thinks is acts of citizenship in enhancing the development of societies, particularly the freedom of the marginalized Drug Addicts in Ghana.

1.4 Structure of Thesis

This thesis is structured and presented in seven chapters, each of which tackles a specific topic relevant to the main topic.

Chapter One is the introductory chapter. It gives a background to the study. The rationale for the study and research question, problem statement as well as the structure of the study are all highlighted in this chapter.

In Chapter Two I give a detailed account of the methods I used in data collection

Chapter Three looks at Remar Ghana the case of this dissertation, a Christian organization center for rehabilitation of drug addicts and the marginalized in Ghana

In Chapter Four I present two citizenship theories thus, the Heterotopia (other space) and Acts of Citizenship.

Chapter Five gives a profile of the country Ghana, how citizenship is perceived in Ghana, and the issue of Drugs and Addicts/addiction in Ghana.

In Chapter six I give an account of some cultural and religious practices in relation to Drugs and Drug Addicts/Addiction in Ghana.

Chapter Seven contains discussion and conclusion and tries to answers my research question. To what extent can contemporary religiously founded work particularly in Ghana contribute to what Isin thinks is acts of citizenship in enhancing the development of societies, particularly the freedom of the marginalized Drug Addicts in Ghana?

CHAPTER TWO

2.1 Research Methods and Data Collection

Having defined my research questions, I decided on the methods for collecting data and methods for analyzing the data that will be collected. At first my plan was to use secondary sources of data, hence available literature on the theories of citizenship and religion (in relation to citizenship) was extensively used for major parts of these research. I also sent an email to the Remar Ghana requesting to know about the activities of the organization in relation to drug addicts. Remar Ghana replied with some documentation of the organization and also directed me to visit their web site: [HTTP://remarghana.org/](http://remarghana.org/) for further information. In December 2014 I traveled to Ghana for holidays, I arrived in Ghana on the 12 of December which was Thursday evening. On Monday I took the opportunity to visit Remar Ghana at the headquarters situated in Dansoman with the intention to interview some of the inmates at the center, but I was unable to meet right the person to talk to so I was asked to come the following day which was Tuesday in the morning. I was there the following morning and was told to sit and wait for one of the management team members of Remar Ghana.

After waiting for about 30min the receptionist came back to inform me that for proper records keeping I would need to present or show some documentation from my institution in the form of introduction letter. Obtaining an introduction letter from my school proved futile since it was not preplanned. However with the intention to cross-check the secondary data gathered on the case (Remar Ghana), I took the opportunity to visit one of the many ghettos in Accra New Town, a suburb of Accra, the capital city of Ghana. My first visit to the ghetto during my holidays in 2014 was to find out if there were some addicts in that ghetto who have been to Remar Ghana. Knowing how cunning these drug addicts were and with my status as a student from Norway, there was the need for a strategy to know those who have really been to Remar Ghana.

My first question after the normal introduction was *which of you has ever been inmate at a rehab center?* About 13 drug addicts in the ghetto responded, *I have*. I therefore asked them to mention the names of the rehab centers they had been to and had six drug addicts who

mentioned Remar Ghana. I further asked these six former inmates at Remar Ghana to tell me their experience at the center, I had a note book in which I noted some of the main points they mentioned most of which were in line with the activities at Remar Ghana, which compared favorably with information in the email I receive from Remar Ghana and on their web site. I therefore booked an appointment with these six former inmates to have an interview with them which I told them would be recorded on video. The pidgin *English* dialect was used in my interview. My ability to speak the local pidgin *English* and my having lived in the area served as an icebreaker, as it built trust and rapport between me and my respondents, a tool which is essential for conducting a successful interview. Therefore, getting to interview them on the first day did not prove difficult, as they cooperated well. We agreed to meet on the 22nd of January 2014 around 17:30pm. However on the agreed date and time I met only two of my respondents and had the interview with them, which was recorded on video. These two interview are reproduced in chapter six. In addition, I made extensive use of secondary data. This included literature on citizenship, religion and religiously founded work. Newspaper articles proved useful as well as past theses and journals. Furthermore, I used information from the websites of organizations and some archival documents.

According to Patton (1990), the combination of methodologies and data gathering techniques in the study of the same phenomena helps to strengthen a study design. In this study, the use of interviews, as well as the combination of primary and secondary sources of data would constitute triangulation. Bryman (2008), notes that triangulation is the use of more than one method or source of data in studying a social phenomenon so that findings can be cross-checked. In applying this in my research, I used a combination of open-ended and close-ended questions, in addition to my face to face interviews. I also used semi-structured and unstructured interviews when appropriate. Unstructured interviews offer flexibility; I was free to discuss issues as and when they cropped up after asking a main question. Newspaper articles proved useful as well as past theses and journals. Furthermore, I used information from the websites of organizations and some archival documents.

2.2 Research Design

According to Bryman (2008: 54) the research design and the collection of data are guided by the specific research questions that derive from theoretical concerns. This study was conducted as a single case study. According to Patton (2002: 447) “the case study approach to qualitative analysis constitutes a specific way of collecting, organizing, and analyzing data; in that sense it represents an analysis process. The purpose is to gather comprehensive, systematic, and in-depth information about each case of interest. Stakes (1995) cited in Bryman (2008) contends that case study is concerned with the complexity and particular nature of the case in question. In a case study, the researcher is usually concerned to elucidate the unique features of the case which is known as idiographic approach (Bryman, 2008: 54; Babbie, 2004: 298). The focus of a case study therefore is on the individuals or the group in the case study. A case study approach was adopted for this study to enable the researcher have an in-depth elucidation on the research problem.

Remar Ghana was chosen as the site for this study. Remar Ghana is a charitable Christian Centre that works benevolently for the amelioration and harmonization for the well being of the Ghanaian society. Remar Association was created by ex marginalized persons in Spain in 1982 through the ingenuity of Juan Miguel Diez Alvarex, himself an ex gambler. Remar a Non Governmental Organization is established in over sixty three countries worldwide, and gives substantial assistance to the most neglected and dejected groups of society. Remar Ghana, was established in 1994 but has worked progressively for seventeen (17) years to create branches in over 12 localities. Remar Ghana represents an interesting case for this study, what Bryman (2008) calls an exemplifying case. The notion of exemplification according to Bryman, (2008: 56) implies that cases are often chosen not because they are extreme or unusual in some way but because they either epitomise a broader category of cases or they will provide a suitable context for certain research questions to be answered.

The choice of Remar Ghana as the site for this study is hinged on the fact that Remar was officially constituted to offer moral, cultural, material and spiritual help to socially rejected people and drug addicts. They began to work primarily in the rehabilitation of drug addicts and alcoholics; but soon saw the need to widen the scope of services to other areas such as, education, the provision of food to those who cannot afford, preventive health care, and help for women suffering abuse, etc. One other important reason for the choice of Remar Ghana as a case study that, I, as the researcher, lived in Accra New Town a suburb of Accra for over 20 years and had the opportunity to interact with most drug addicts and one name which they mention when they want to get out of drugs is Remar Ghana. It therefore offers good grounds to study the topic under consideration.

2.3 Reliability and Validity

The concepts of reliability and validity are very important in qualitative studies. Reliability refers to "the replicability of research findings, and whether or not they would be repeated if another study, using the same or similar methods, was undertaken" (Ritchie and Lewis 2003: 270). Validity refers to the correctness or precision of a research finding (ibid: 273). Issues of validity are two-fold: internal and external. Internal validity has to do with whether the researcher really is exploring what he claims to be exploring (Arksey and Knight 1999); whilst external validity refers to whether the outcome of the research is applicable to other groups within the study. (LeCompte and Goetz 1982).

Although a standard scientific research interview usually requires about eight to ten interviews. However in my case when I made the initial visit to the drug addicts ghetto I had an informal group interview with 13 drug addicts. This was not recorded formally but was an unstructured interview from which I gathered a lot of information which confirmed my own experience of drug addicts' life from my 20 years stay in Accra New Town and my past interaction with them. The interviews I present in this study are the two formal ones I had with two drug addicts. Thus on the whole I interviewed 15 people. Moreover the last two interviews are genuinely representative since the practices and activities of Remar Ghana are the same to all of its inmates. The use of one unstructured group interview, the two structured interviews as primary sources of data and the use of literature as a secondary

source of data are different methods of data collection which serve to increase the validity and reliability of the study.

2.4 Ethical Issues

Values play a very significant role in the research process. From choosing a topic to the analysis of data from the field, there lie a lot of ethical considerations. According to Robson (2002), ethics refers to rules of conduct, or conformity to a set of principles. Research ethics has to do with the conduct of researchers, as well as their responsibilities and their obligations to those involved in the research, and the data itself (O'Connell and Layder 1994: 55). It is important for researchers to get informed consent of their subjects before beginning the interview process. As a rule of research ethic, I had to find a way of using their responses without giving a clue about their identity, or even citing them.

In any research, discussions about ethical concerns tend to revolve around four main areas (Bryman 2008: 118). These are:

- Whether there is harm to participants
- Whether there is a lack of informed consent
- Whether there is an invasion of privacy
- Whether deception is involved

On the issue of harm to participants, the nature of my topic did not cause any perceived panic and harm to my informants. I went straight to the point and did not involve my respondents in any physical action which could cause them harm. I was honest about the proper protection of my respondents whose lives or means of livelihood may be lost due to their responses.

Informed consent "implies that prospective research participants should be given as much information as might be needed to make an informed decision about whether or not they wish to participate in a study" (Bryman 2008:694). For a start, it is important for researchers to explain to their potential respondents what the research is about, and what their responses will be used for. I contacted most of my key informants prior to the time of

actual field work. Needless to say, some of my respondents were chanced upon during work hours. In an academic research, no participant is obliged per se to give information, so I rightly sought the consent of my respondents before interviewing them. I did this by explaining the objective of my research ahead of the interview. Participants were also free to choose to participate or opt out of the interview. On invasion of privacy, it is the responsibility of the researcher to protect and keep the identities of participants private. However, qualitative methodology largely invades people's privacy by intruding into private spaces and experiences. Therefore failure to seek consent may cause harm to the research, either directly or indirectly. I assured my respondents of their identities being kept away from the public eye. However, both respondents that I formally interviewed did not mind their names and participation been made public. They saw it as an to voice out their views, and encourage others to do so. As far as possible, I treated all the materials used (notes, diaries, tape recordings etc.) and responses obtained with much confidentiality. Finally, it is the responsibility of every researcher to be honest about the objectives of his research. I did not deceive my respondents. I was sure to explain in my objectives.

2.5 Storage and transcriptions of data

Interviews were stored using a video recorder, and writing in a field note book. For some the interviews, I did not only record with a tape recorder, I video-taped. This was to help me 'get back into the mood' where the interview took place, taking into consideration expressions and gestures, and taking into consideration the interplay of dispositions and situational settings (Kitchin and Tate, 2000). I made use of a field notebook, in which I listed important points and observations which I used for my analysis.

2.6 Limitation

Limitations of a research refer to the problems or challenges encountered in undertaking the research. These challenges include those before, during and after. My plan to use available literature on citizenship, drug addicts and religion in relation to the topic under consideration became problematic, since there was little of such materials at the theology department of University of Oslo, hence the need to cross over to other disciplines to

capture it. This led to the gathering of wider and numerous collections of data, which had to be narrowed afterwards to fit the topic under consideration and this was in fact very time-consuming.

A good researcher can organize well within limited time and resources, but even better is a researcher who can adapt and sometimes change their plans in order to meet the objectives set for the study. Therefore, in cases where I did not have access to information from people, I used information on the websites of the organizations concerned. In spite of the challenges enumerated above, I made utmost use of the information I was able to collect, thus strengthening the validity and reliability of my research.

CHAPTER THREE

3.1 Remar Ghana, (Rehabilitation Centre)

The headquarters of Remar Ghana is situated in Accra, precisely Dansoman Control down Mr. Biggs' Restaurant, near Akwadaa Nyame Hotel. In Accra, Remar Ghana has two houses at Weija for girls and women and also a house with a Rastro and an office in Adabraka. In all these houses there are professional training centers, at Dansoman and Adabraka for shoe making, carpentry, tailoring, information technology (IT) and also, a music recording studio. This targets street children, the needy, ex-prisoners and delinquents, so as to give them a handy vocation. In Ho, Remar Ghana has a house for adults and adolescents (male) with about 20 persons. At Tema Community 11, a home for about 30 children of school going age who are all enrolled in school. Also at Nsawam, a house for about 25 school children as well as a Rastro (for sales of goods). At Pakro (near Otu Kojo) the biggest first phase farm in West Africa for over sixty (60) rehabilitants. Remar has also a house for couples and young girls at the same place. In Kumasi, the second largest town in Ghana, Remar Ghana has a home for young boys of school going age at Patase with about 33 persons. At Ampabame near Kumasi is a second first phase farm for male rehabilitants with about 22 inmates.¹³

Also at Konongo is a beautiful home for school boys with about 15 adolescents, who are all enrolled in public schools. Finally at Takoradi, there is a home for school children with about 33 young boys all attending public schools. Thus in totality, Remar Ghana supports almost two hundred (200) persons consisting of orphans, needy, prostitutes, ex alcoholics, ex drug addicts and ex convicts as well as street children. These are all comfortably accommodated in the various centers earlier enumerated with the sole objective of helping each and every one of them regain hope and confidence to face life, on the solid foundation which is Jesus Christ and the message of salvation. Remar Ghana has a prison ministry

¹³ <http://remarghana.org/?page=about>

which gives food and clothes freely to inmates twice weekly at Nsawam Prison, where also they share the Word of God with them, to restore lost hope and renew their faith in God, who is the only solution to all life's problems.¹⁴

In each country where Remar is established, the majority of the workers are volunteers who have left the comforts of the first world in solidarity with those less fortunate, poorer people. They share with them their time, their knowledge, their affection, their material possessions, and all the support that they can give and also help train them. They live alongside the very needy, help them change their lives for the better, not only as far as food and clothing are concerned, but also regarding their family life, and professional and educational restoration.

Remar has a group of volunteers dedicated entirely to the work of human aid: the majority of who previously were themselves helped to come out of desperate situations, and who have taken the decision to give assistance to others who are in desperate situations. Remar runs meals centers in the most depressed areas of the cities, to which thousands of children and mothers come to eat daily. At least five hundred prisoners are fed in Nsawam prison in Ghana twice weekly and also have hundreds of community homes where it cares for orphans, street children, single mothers, drug addicts and alcoholics gratuitously and offer their services free of charge and unconditionally. Remar has its own first aid clinics and dispensaries where the health needs of especially rural dwellers are met¹⁵.

Remar Ghana has workshops and vocational training centers where the inmates are trained to acquire useful skills in carpentry, shoe-making, tailoring, masonry, auto mechanics and spraying, computer training, and etc. Most importantly, as a Christian organization, Remar is very much concerned with the spiritual nourishment of the inmates. As such they have the Body of Christ Church in all centers where the Word of God is shared daily to enhance the spiritual growth of the inmates and the neighboring communities

3.2 Rehabilitation Programme (This Consist of Three Phase)

¹⁴ <http://remarghana.org/?page=about>

¹⁵ Ibid

First Phase (Detoxification and physical recovery)

This phase lasts on the average for five months, and takes place in a community outside the town or city, set apart from the influences of urban life. The aim is to achieve:

1. The physical recovery and detoxification of the addict.
2. The acknowledgment by the individual of his/her problems and their causes.
3. The establishment of a strategy for solving these problems.
4. The acquiring of self-discipline concerning good habits of personal hygiene, eating, general behaviour, and acceptance of time schedules¹⁶.

Second Phase (Rehabilitation)

In this phase the problems which cause the individual to become addicted are dealt with in more depth, through more personal therapies. This phase lasts approximately six months. The internees begin to undertake work activities suited to their individual professional skills, aspirations and talents, thus developing attitudes that will help in their eventual reinsertion into society. They also renew contact with their relatives and spouses, where these relationships have been damaged.¹⁷

Third Phase (Reinsertion)

This is the phase of preparation for reinsertion into society, and it lasts approximately six months, depending upon each individual case. At this stage, the individual is given certain responsibilities, which help to test and form his/her character. The degree of trust which is put in him/her helps raise their self esteem and encourages them to share their tasks in the community. Inmates with no training have the opportunity to receive instruction in one of the various professional training workshops: carpentry, welding and metalwork, painting, computer training, auto mechanic, sound and image production. These young people who previously have missed the opportunity to learn professional skills or trade, due to their addiction, are now able to overcome this deficiency in their lives, and are able to face up to

¹⁶ <http://remarghana.org/?page=reab>

¹⁷ <http://remarghana.org/?page=reab>

the demands of life in a more positive way, since they can learn practical and useful skills in preparation for their new adventure into society.¹⁸

3.3 Body of Christ

As a Christian Non-Governmental Organization (N.G.O). Remar has as one of its structures "Body of Christ Church". It is a place for the expression of faith, for devotion, for brotherly communion and edification, for all those who have chosen to give their lives for the service of the Lord and neighbour through love. Here there are pastors, co-pastors, deacons and workers, each one in a benevolent manner places his talents, gifts, knowledge and abilities at the service of the Body of Christ Church, the brothers in the faith, and a world in suffering. None is more important than the other. All are useful and necessary, everyone has their place.¹⁹

¹⁸ <http://remarghana.org/?page=reab>

¹⁹ <http://remarghana.org/?page=body>



Figure 5

The activities are:

- Organization of Sunday and Thursday Services.
- Intercession on Wednesday.
- Visits and Evangelization in the prisons, distribution of food.
- Evangelization in the ghettos and on the streets.
- Evangelization and visits in the hospitals.
- Distribution of food and clothes to the poor.
- The research of the unity of the body of Christ is entirely based on the Lord Jesus teachings on social work. We are the body of Christ in movement, a body through which the Lord Jesus touches a world in suffering, visits the prisons, heals the sick,

takes care of the widows and orphans, rehabilitates the marginalized, who are the most rejected of Society.²⁰

The Body of Christ Church also :

- Organizes spiritual retreats for its members
- Moments of edification (Fasting and prayer).
- Seminars to educate workers and yearly congress.

3.4 Men of Tomorrow

Remar Ghana consider as a special social obligation, especially, the needs of the youth as a priority for assistance in order for them to have the opportunity to develop their proper individual personalities. The liberty of the times is not the only factor which influences the youth. Social integration is also necessary. In most cases, the youth do not feel identified neither with society nor with their own proper reality, in the same way that society does not provide avenues for their integrations, but rather count on them to realize their own effort. On the other hand, there are a lot of youth emerging from poverty who have an affection for material things that hinders them from aspiring to higher goals in life.. These youth subsequently turn to illicit practices and fall into delinquency. Remar Association tries to intervene so that these youth do not end up on the street. Remar has created professional training centers to occupy, and teach them acquire a dignified occupation to serve them in the future. The professional training is in the domain of masonry, tailoring, auto mechanic, and computer technology.

At the spiritual level, these youth have time for fasting, prayer and biblical teachings. One way of teaching the youth is that though it is good to enjoy from their adolescence, it is more important and worthy to receive salvation in their lives. After the reinsertion of these youth into normal society, the youth are called "Men of Tomorrow", a branch born in Remar Ghana in 2000. This program consists also of creating occasions to get out of

²⁰ <http://remarghana.org/?page=body>

their schedules and give them time for divertissement in their youth as "Men of Tomorrow".²¹

3.4 Remar Ghana as a Christian Organization and Rehabilitation Center (Interview Reformulated)

3.4.1 Remar Ghana as a Christian Organization

My interview with both Charles and John reveals some Christian practices of Remar Ghana as a Christian organization. These practice include organization of Sunday and Thursday services, intercession on Wednesday, visits and evangelization in the prisons, distribution of food, evangelization in the ghettos and on the streets, evangelization and visits in the hospitals.

Charles notes that

“On Sundays, church service is held at the head quarters, there different branches will come, those who come from Kumasi, Nsawam and Dansoman will also come to the head-quarters for Sunday's church service. After we close the church service they all dispatch to their various places. On Tuesdays or Wednesdays yes Wednesdays we have church service in the afternoon, we pray for everybody, and we pray for ourselves, on Wednesdays we can pray from morning up to afternoon.”

John also reveals that

“I was living in the ghetto in Tutu when one day the people working in Remar came there and said they need people who are willing to stop the drugs, they can help them stop the drugs so I decided to go with them,.....they have prayer meeting they have fasting day and they have church service on Sunday and Thursday, Friday and the Saturday they go and play ball as a Christian and in the community they always watch Christian movie and like Christian T V station.”

John points out that because of his long stay in the community, he was later asked to join the discipleship, those who follow Christ. They were taken sometime to vocation

²¹ <http://remarghana.org/?page=body>

schools to talk to people, public hospital to pray for the sick or to help them. John further relates that, they live like Christians live in the bible, like how Ananias and Sapphira and how lived with the apostles, they share things together in the community, anything you have is for your brother, no fighting in the organization, no insult, we are all equal, no difference, whether Christian or Muslim, we are all one body of Christ that is what the Church means.

Both former inmates of Remar Ghana Charles and John assert that Remar Ghana uses their Christian religious faith as part of the rehabilitation program. I asked both interviewees the question

How does Remar Ghana as a Christian organization use religion to help addicts to come out of their addiction?

Charles noted that,

“what I remember was that when I was taken to Remar, I did not get chance to go outside so I did not get the drugs although I feel to smoke, I got worried for about two weeks but later I did not feel for the drugs again, then I felt free of myself and feel that I will not smoke or do drugs when I get back home. The thing is when you go to the rehab there are people there who will encourage you to be patient and stay, so that you will forget about the drugs and that also encourage your mind. They preach and encourage you through the bible, they talk about suffering and how Jesus himself suffered a lot before he died and rose, preaching of the word of God encourages you to become sober and helps you focus your mind upon the bible so that your mind will be out from the drugs, if not because of the word of the God, when you come back home you will go back and smoke the drugs again. The word of God put fear in you and it encourages you to focus your mind on bible so that you start praying to God. The thing is going through prayers, and study of the bible helps you change your mind.

Coming out of the drugs is that when you are taken there (Remar), you won't get the thing (drugs) to smoke. when you enter they don't allow you alone to go out from the center if you have to go somewhere you will be accompanied by someone, so that if you fall the person

can help you rise, or if the person fall you can also help him rise. Because one could be sent out and the person may change his mind and will go and pass through ghetto before coming back. The director at the center he himself was once drug addicts and had gone through rehab process, hence they realize that if you are kept in the rehab center for about one to two weeks without getting the drugs you feel okay and your feeling for the drug will go out from you. During the rehab program at Remar Ghana the addicts are not given any special medication.”

John also noted that, Remar have a law when you go there to stop drugs, thus you are not given medicine; what they give is Christ. They believe nothing can cure your sickness apart from Christ. It's only Christ who can help you through your pains. The use of medicine to stop the drugs is like you are still going back to the same drugs again. So you are not given any medicine, unless may be you feel head ace then you are given paracetamol.

Other Christian activities at Remar are morning devotion and evening devotion, reading of the bible and sharing the word God, watching Christian television or Christian movies. Inmates also have the opportunity to enter the discipleship and become a missionary.

3.4.2 Remar Ghana Rehabilitation Centre

The rehabilitation programme at Remar Ghana Consist of three phases, *First Phase* is Detoxification and physical recovery, which is the physical recovery and detoxification of the addict. The acknowledgment by the individual of his/her problems and their causes. The establishment of a strategy for solving these problems. The acquiring of self-discipline concerning good habits of personal hygiene, eating, general behaviour, and acceptance of time schedules²².

According to John at first he was taken to the community at Dansoman, later was taken to Kumasi, a place called Ampamami, which was the first phase. During the detoxification and physical recovery both Charles and John comment that, indeed during the rehabilitation process inmates are not given any kind of special medication.

²² <http://remarghana.org/?page=reab>

John reveals the difficulties associated with the detoxification and physical recovery process. He notes that, about 13 drug addicts including him were taken to Ampamami for the first face program, he was the only one left, his brothers whom he went there together left him before a week. However during such difficult times the workers of Remar Ghana share with them their time, their knowledge, their affection, their material possessions and give emotional support and comfort. Charles points out that,

the thing is when you go to the rehab center, there are people there who will encourage you to be patient and stay, so the you will forget about the drugs and that also encourage your mind. They preach and encourage you through the bible, they talk about suffering and how Jesus himself suffered a lot before he die and rose, preaching of the word of God encourages you to become sober.

Both interviewees agrees that during the second phase (Rehabilitation) and third phase (Reinsertion) inmates at the rehab center are given the opportunity to undertake activities suited to their individual professional skills, aspirations and talents, thus developing attitudes that will help in their eventual reinsertion into society. They also renew contact with their relatives and spouses, where these relationships have been damaged. Inmates with no training have the opportunity to receive instruction in one of the various professional training workshops: carpentry, welding and metalwork, painting, computer training, auto mechanic, sound and image production. Acquiring self-discipline concerning good habits of personal hygiene, eating, general behaviour, and acceptance of time schedules,²³ both Charles and John note, was part of a daily routine during their time at Remar Ghana rehabilitation center.

At the head quarters when we wake up in morning we go for morning devotion, after the morning devotion everybody goes to work. when its 10am to 11am we take one hour break then everybody goes back to work. There is always an alarm which is used to alert us even if we were to fall asleep, so after we close from work around 4 : 30 pm to 5 : 00 pm everybody takes his bath; after bathing we go to the sitting room to watching television. When it's 6:30 pm to 7:00 pm then we will gather ourselves for short prayer after that we

²³ <http://remarghana.org/?page=reab>

close, nothing else. Then if you like you can go to your room and lay on your bed or read your bible or you can go to the sitting room and watch television.

Both former inmates at the center lament the difficulties they encounter after reinsertion into society. Charles laments that,

As I left the center and came home i stay for about five months and over without touching drugs, but when i began to earn money and did not even know what to do with money, i said to myself, why not get high for just today. this will not bring me “turkey”(addicted) so i went and bought the drugs but before i realize i have falling into drugs again up till now. if you leave the rehab and you come home, you can stop the drugs but it will be difficult, because you become alone and so if you have money on you begin to imagine the drugs, before you realize you have falling into the drugs again. Or when you leave the rehab center and you come home everybody knows that you have stop the drugs but if you begin to have money, you might fall again to the drugs that's why some people don't want to come back home. They could be there for a long time and become leaders or big men at the center.

John also lament that,

I still smoke because I stop church, everything, that's why I came back to the drug, but if i was still living my Christian life am not sure I will be in the drug.....when I stop drug I have to go Church but at the moment I stop going Church, stop moving with Christian friends that i have, I see that am back to the drugs again. which make me realize that yes it is true if like by this time am still living with my Christian friends I will never be in the drugs again.

Most of the drug addicts who come to the rehab centers are rejected by their family, most were rejected when they became drug addicts by the family. But when they come to the rehabilitation centre after going through the rehab programme and receive Christ, even the family who rejected them will come chasing for them....., so if you come to the rehab going back, surely if you were rejected by your family they will now accept you. Because now the spirit of God is with you and anywhere you enter you will be surprised, no one will

tell you. When you come outside too you will see difference in living street life inside the world and now with your Christian life you see a big difference , now you see that you will be free from something inside and you will not be in a hurry searching for money for drugs, all those things you will be free now and the most important things is that your family who rejected will now accept you because they have seen that the lost one has come back and because the Christ in you will show on your fore head and everybody will see.

CHAPTER FOUR

CITIZENSHIP

Citizenship denotes the link between a person and a state. It is normally synonymous with the term nationality and it is normally associated with the right to work and live in a country and participate in political life. Thus citizenship is a state of being vested with the rights, privileges, and duties of a citizen, the character of an individual viewed as a member of society and his behavior in terms of duties, obligations, and functions. A citizen is a native or naturalized member of a state or nation who owes allegiance to its government and is entitled to its protection, as distinguished from aliens. An inhabitant of a city or town, especially one entitled to its privileges or franchises hence citizenship is a legal member in a state²⁴.

4.1 Renewed Interest in the Concept of Citizenship

Currently there is a renewed interest in the concept of citizenship, where the focus has moved in the direction of studying the criteria for citizenship. There are a number of reasons for this renewed interest in citizenship. At the level of theory, it is a natural evolution in political discourse because the concept of citizenship seems to integrate the demands of justice and community membership, which are the central concepts of political philosophy in the 1970s and 1980s respectively. Citizenship is intimately linked to ideas of individual entitlement on the one hand and of attachment to a particular community on the other. The interest in citizenship has also been sparked by a number of recent political events and trends throughout the world. It is not surprising then, that there should be increasing calls for 'a theory of citizenship' that focuses on the identity and conduct of individual citizens, including their responsibilities, loyalties, and roles²⁵. This chapter look at some theories of citizenship, more specifically Foucault's theory of heterotopia (the other space) and acts of citizenship by Isin.

²⁴ Thomas Janoski and Brian Gran, 'Political Citizenship: Foundations of Rights', *Handbook of Citizenship Studies* (London: SAGE Publications, 2002), p. 13.

²⁵ Will Kymlicka and Wayne Norman, Return of the Citizen: "A Survey of Recent Work on Citizenship Theory"

4.2 Heterotopia (the other space)

Heterotopia (other space) is the term Foucault introduce in his article as one way to reflect otherness. Heterotopia is about the other space opposed to the controlling gaze. There is another discourse somewhere; a discourse connected to the other space, the space normally looked on as the next object for disciplinary activities. There is another space, with other inhabitants and these inhabitants might be more important for society as a whole the more other they remain.²⁶ Foucault argues that "utopias are sites with no real place. They are sites that have a general relation ... with the real space of Society" but are "fundamentally unreal." Heterotopias are, however, "enacted utopias;" real spaces that embody both real and unreal concepts. These opposing ideas create a site of conflict and contestation that is "absolutely different from all the sites that they reflect and speak about." Foucault's heterotopias point the citizenship discourse towards the recognition of both abstract and real spaces within societies that categorizes various human situations. For instance, he alludes to the fact that:

The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a heterogeneous space. In other words, we do not live in a kind of void, inside of which we could place individual and things. We do not live inside a void that could be colored with diverse shades of lights, we live inside a set of relations that delineates sites which are irreducible to one another and absolutely not super imposable on one another.²⁷

Thus, heterotopia is all about the need to be aware of the prevalence of other spaces irrespective of what they are. It 'is about the other space opposed to the controlling gaze.'²⁸

²⁶ Trygve Wyller, 'The Heterotopic Citizen: Some Perspectives for a "Science in the Making"', Trygve Wyller, *Heterotopic Citizen: New Research on Religious Work for the Disadvantage* (Göttingen: Vandenhoeck & Ruprecht, 2009), p.8.

²⁷ Michel Foucault, "Of Other Spaces: Texts/Contexts", *diacritics* / spring 1986, <http://www.colorado.edu/envd/courses/envd4114-001/Fall09/Theory/Foucault-Other%20Spaces.pdf>; 03.09.2012, p. 23.

²⁸ Trygve Wyller, 'The Heterotopic Citizen: Some Perspectives for a "Science in the Making"', Trygve Wyller, *Heterotopic Citizen: New Research on Religious Work for the Disadvantage* (Göttingen: Vandenhoeck & Ruprecht, 2009), p. 8.

4.3 Acts of Citizenship

Acts of Citizenship examines theories of how citizenship is mediated between lived experiences and formal entitlements in order to map out, confine, extend, name, and enact the boundaries of belonging to a polity. Isin and Nielsen in addressing citizenship introduce the term "*Acts of Citizenship*" as an alternative way to investigate citizenship. This concept constitutes a significant departure from the way in which citizenship studies has been orientated over the last decade.

Citizenship studies, according to Isin and Turner,

is ultimately ...about addressing injustices suffered by many people around the world, making these injustices appear in the public sphere, enabling these groups to articulate these injustices as claims for recognition and enacting them in national as well as transnational laws and practices, thus bringing about fundamental changes.²⁹

So that it is possible to have a nation-state within which some of the *citizens* are not accorded the full benefits compared to others. Citizens are individuals who have legal rights to belong to a particular country.³⁰ Jaoski and Gran define citizenship 'as passive and active membership individuals in a nation-state with universalistic rights and obligations at a specified level of equality.'³¹ Isin and Nielsen, in their book, 'introduce the concept "acts of citizenship" as an alternative way to investigate citizenship.'³² They propose a move from 'the institution of citizenship and the citizen as individual agent to acts of citizenship – that is, collective of individual deeds that rupture social-historical patterns.'³³ They grapple with 'questions concerning theories that help us understand the moment an act of citizenship occurs and how it shapes itself through a two-sided

²⁹ Engin F. Isin & Bryan S. Turner (eds), *Handbook of Citizenship Studies* (London: SAGE Publications, 2002), pp. 2 – 3.

³⁰ *Oxford Advanced Learner's Dictionary*, New 8th Edition (Oxford University Press, 2010), p. 263.

³¹ Thomas Janoski and Brian Gran, 'Political Citizenship: Foundations of Rights', *Handbook of Citizenship Studies* (London: SAGE Publications, 2002), p. 13.

³² See Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008), p. 2.

³³ Engin F. Isin & Bryan S. Turner (eds), *Handbook of Citizenship Studies* (London: SAGE Publications, 2002),

answerability. Are these moments creative and, if so, how do they gain audibility and visibility?’³⁴

What then are *acts of citizenship*? According to Isin & co, ‘Acts of citizenship create a sense of the possible and of a citizenship that is “yet to come”.’³⁵ That, ‘such acts implicitly ask questions about a future responsibility towards others.’³⁶ In showing how acts of citizenship are a political mediation between two sides of answerability, Isin asserts that ‘An “act” is that moment in which a being comes away from everyday politics and at the same time renews the openness of the subject to the world.’³⁷ He further relates that

to specify an act is to indicate a doing; ... acts are doings of actors; ... acts happen because of a decision to perform the act; ... while acts take time and space for doing, they do not have spatio-temporal coordinates: ‘acts do not have a place or position in the world and thus cannot be seen or observed’;... acts must have completion. They involve accomplishments... acts build upon acts.³⁸

We can comprehend acts of citizenship as deeds that ‘disrupt habitus, create new possibilities, claim rights and impose obligations in emotionally charged tones; pose their claims in enduring and creative expressions; and most of all, are the actual moments that shifts established practices, status and order.’³⁹

Furthermore, White contends that ‘if we conceive acts of citizenship as a break away from habitus, they must be defined as creative. For an act of citizenship to be creative it must arise from a breakdown of our capacity to recognize how we should act simultaneously responding to its crisis with an invention.’⁴⁰

Isin’s further relates that we approach theorizing of acts of citizenship by observing three principles, namely:

³⁴ Ibid, p. 3.

³⁵ Ibid, p. 4.

³⁶ Ibid.

³⁷ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship*, (London: Zed Books, 2008), p. 4

³⁸ Ibid, p. 23.

³⁹ Ibid, p. 10.

⁴⁰ Ibid, p. 4

- (1) One has to interpret them through their grounds and consequences, which includes subjects becoming activist citizens through scenes created;
- (2) One has to recognize that acts produce actors that become answerable to justice against injustice; and
- (3) One has to recognize that acts of citizenship do not need to be founded in law or enacted in the name of the law.⁴¹

The first principle states that, one has to interpret them through their grounds and consequences, which includes subjects becoming activist citizens through scenes created; How do subjects become activist citizens through scenes created. Isin notes that,

”..how to proceed from theorizing politics to the political is complicated, which exemplifies how everyday politics can be mapped onto the acts of the political and interpreted as ways of being political. This way of theorizing acts can be called transcendental empiricism. The upshot is that politics constitutes relatively enduring and routinized ways of being that can only be investigated through the political when it ruptures these ways of being. If these ways of being (habitus) constitute the existential conditions of possibility of politics, acts constitute the conditions of possibility of the political, a rupture of politics.”⁴²

Acts and action are distinct and separate (but related) classes of phenomena. While acts have a virtual existence, action is always actual. Acts rupture or break given orders, practices and habitus. Creative ruptures and breaks take different forms that are irreducible. They can, for example, take forms of resistance or subservience. What actualizes an act is not determinable in advance⁴³. Acts involve others and the Other, Theorizing political acts raises the question of a third party, as political acts cannot always take place among beings of the same kind. A political act will always involve a third party. When a third party is present, the two parties will constitute themselves in their answerability towards being political, which constitutes the essence of the political.

⁴¹Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008), pp. 38 – 39.

⁴² Ibid,pp36

⁴³ Ibid,pp.35

An act always brings into assemblage more than those who are immediately caught in the scene that the act creates... With the introduction of a third party, there will be a breach between the other, the third party and the 'I'. The third party is the birth of the question of justice...But here justice itself does not stand on law: 'justice is not legality regulating human masses, from which a technique of social equilibrium is drawn, harmonizing antagonistic forces'⁴⁴ Here, I agree with White that such an act is a mystic one. That 'mystic helps us to "see" that we must lead without explicit direction, without knowing where we will end up; in other words, we must embrace the impossibility of knowing the future by simply leaping...' ⁴⁵ Mysticism is basically a religious phenomenon. It 'represents an encounter where one opens oneself to the *unknown* and does not calculate possibilities in advance – one simply leaps... It is this language of the encounter and the leap that becomes useful for thinking about the creative potential of the act of citizenship.'⁴⁶ One can call this *unknown* supernatural which is beyond what one feels and sense. It is faith. We need to also note that for an act to be act of citizenship it needs not to be something planned or pre-meditated. The 'creative act of citizenship is one that affirms the unpredictable and contingent by provoking encounters that disrupt one's habitual tendencies. In White's conclusive words 'one that transgresses the confines of habitual practices and, consequently, reorganizes and reconstitutes those very habits in the process.'⁴⁷

The second principle states that, one has to recognize that acts produce actors that become answerable to justice against injustice.

The third principle states that, one has to recognize that acts of citizenship do not need to be founded in law or enacted in the name of the law. .

⁴⁴ Ibid, pp.36

⁴⁵ Ibid.

⁴⁶ Melanie White, 'Can an Act of Citizenship be Creative?', p. 53 (Emphasis mine). Also, White defines an encounter as 'the meeting or confrontation between people and things; such a confrontation disrupts habitual activity in so far as there is not an immediate automatic or "instinctual" response to the need to act.'

⁴⁷ Ibid, p. 55.

CHAPTER FIVE

GHANA, CITIZENSHIP AND DRUG ADDICTS/ADDICTION

5.1 Ghana

Formed from the merger of the Gold Coast and British (formerly German) Togoland by a United Nations-sponsored plebiscite in 1956, Ghana became the first sub-Saharan African country to gain its independence in 1957. Dr. Kwame Nkrumah, first prime minister, and then president of the modern Ghanaian state, as an anti-colonial leader, sought a united Africa that would not drift into neo-colonialism. He was the first African head of state to promote Pan-Africanism an idea he came into contact with during his studies at.... (United States), Nkrumah merged the teachings of Garvey and the African-American scholar W. E. B. Dubois into the formation of the modern-day Ghana's principles of freedom and justice, equality and free education for all, irrespective of ethnic background, religion or creed.....⁴⁸

Ghana, a country on the West Coast of Africa, is one of the most thriving democracies on the continent. It has often been referred to as an "island of peace" or "gate way to Africa. Ghana is bordered to the west by Côte d'Ivoire, to the east by Togo, to the north by Burkina Faso and to the south by the Gulf of Guinea. The country's total area size is 238,537 square kilometers.⁴⁹ The country lies in close proximity to the equator, about a few degrees north. Its climate is mainly tropical, making it warm and dry throughout most parts of the year. Its unique position of having the Greenwich Meridian passing through it makes Ghana the closest country to the center of the world. Provisional figures from the 2010 census indicate that Ghana's population is now approximately 24.2 million, with 11.8 million males and 12.4 million females.⁵⁰

⁴⁸ <http://en.wikipedia.org/wiki/Ghana#History>- Accessed on 28/03/2013

⁴⁹ The Country Ghana: Background Information Available at http://www.ghanaweb.com/GhanaHomePage/country_information/.

⁵⁰ 2010 Provisional Results Out . News of 4th February, 2011. Available at: http://www.ghana.gov.gh/index.php?option=com_content&view=article&id=4712:2010-provisional-61

A recent discovery of oil in the Gulf of Guinea could make Ghana an important oil producer and exporter in the next few years. The country's economy is dominated by agriculture, which employs about 40 percent of the working population. Ghana is one of the leading exporters of cocoa in the world. It is also a significant exporter of commodities such as gold. Ghana has more than one hundred ethnic groups - each with its own unique language. English, however, is the official language, a legacy of British colonial rule. After leading the country for nine years, the nation's founding president, Kwame Nkrumah was overthrown in a coup d'état in 1966. After Kwame Nkrumah, Ghana was ruled by a series of military despots with intermittent experiments with democratic rule, most of which were curtailed by military takeovers. The latest and most enduring democratic experiment started in 1992 and it is what has gained recognition for Ghana as a leading democracy in Africa⁵¹

Politically Ghana was the first black African country south of the Sahara to gain independence from the British, under the leadership of its first President and Pan Africanist, Osagyefo Dr. Kwame Nkrumah, the country gained independence from the British on 6, March 1957. Due to this, the country is sometimes called the "black star" of Africa. It was formerly called the Gold Coast due to its large deposits of gold.

5.1.2 Religions in Ghana

Religiously, there are many religions co-existing peacefully in Ghana and religious tolerance in Ghana is very high. The three most prominent religions are Christian, Islam, and Traditional African religion. While you are invited to attend any type of service, proper attire and respect are required and no proselytizing is permitted.

5.1.3 Christianity

⁵¹ <http://en.wikipedia.org/wiki/Ghana#History>- Accessed on 28/03/2013

Ghana has the highest percentage of Christians in West Africa. About 60% of the citizens of Ghana are Christian, with the majority living in the southern part of the country. There are beautiful Catholic churches in larger cities in Ghana, including Navrongo in the Upper East region. Of course other Christian denominations are present in Ghana too, especially Evangelical Presbyterians, Presbyterians, Methodists, The Seventh-day Adventist Church, and The Church of Jesus Christ of Latter-day Saints. In fact, you will be asked by many people you meet to attend their church and you would be warmly received⁵².

5.1.4 Islam

About 20% of the citizens of Ghana are Muslim. The northern part of the country is heavily Muslim, but you will see mosques and hear calls to prayer throughout Ghana, including throughout Accra. There are three primary branches of Islam within Ghana: Ahlussuna, Tijanis, and Ahmadis. A small number of Muslims are Shi'a. There are many beautiful mosques in Ghana. Those of practicing the faith would be welcome to participate in prayers. Visiting of some mosques is permitted with permission of the Imam. Both Eid-al-Fitr (End of Ramadan) and Eid-al-Adha (Feast of the Sacrifice) are celebrated as national holidays in Ghana.⁵³

5.1.5 Traditional Religion

While mostly thought of as being associated with Benin and Togo, about 20% of the citizens of Ghana practice traditional religions, usually in the southeast of Ghana. Despite Christianity and Islam religions being majorly followed within Ghana, traditional beliefs still play a strong role in the Ghana because of their intimate relation to family and local mores. Traditional religions were actively suppressed during colonial times, so there is often a mingling of traditional and Christian beliefs. Traditional beliefs recognize there is a higher God. The higher God is not directly worshiped as it is usually remote from daily religious life. More important are the lesser Gods, believed to be within the nature that

⁵² <http://en.wikipedia.org/wiki/Ghana#History>- Accessed on 28/03/2013.

Also see The Country Ghana: Background Information Available at http://www.ghanaweb.com/GhanaHomePage/country_information/

⁵³ *ibid*

surrounds us like streams, rivers, trees, thunder and mountains. Ancestors are also recognized as part of the spiritual order.⁵⁴

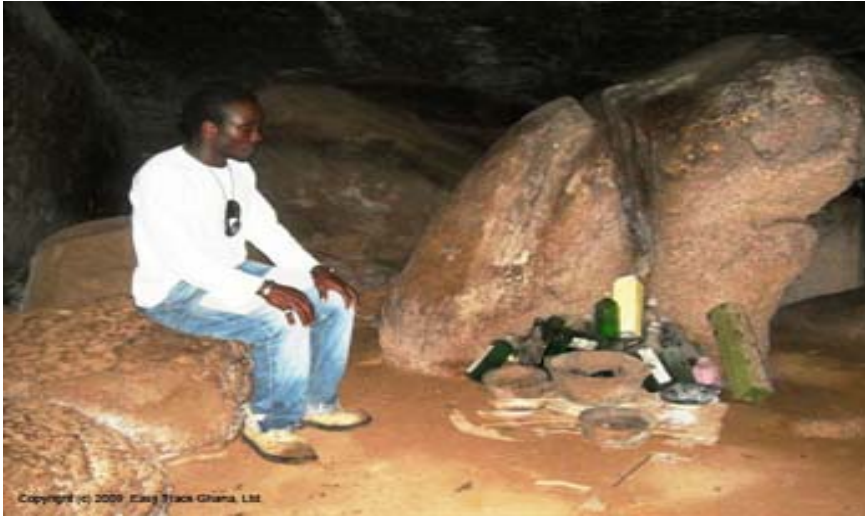


Figure 1

Rituals are important in traditional religion and their purpose is to make contact with a spirit to obtain help in the form of more abundant food, higher standard of living, and improved health. Human and spirit depend upon each other. Humans provide food and other materials, while the spirits provide health, protection from evil spirits and good fortune. Rituals are held to celebrate lucky events, escape bad fortune, and celebrate a special day associated with a spirit, for healing, at birth, marriage, death and anniversary of death.

5.2 Citizenship in Ghana

The chapter three of the 1992 constitution of Ghana defined who a citizen of Ghana is in article 6 under the heading citizenship. Article 6

(1) Every person who, on the coming into force of this Constitution, is a citizen of Ghana by law shall continue to be a citizen of Ghana.

⁵⁴ ibid

(2) Subject to the provisions of this Constitution, a person born in or outside Ghana after the coming into force of this Constitution shall become a citizen of Ghana at the date of his birth if either of his parents or grandparents is or was a citizen of Ghana.

(3) A child of not more than seven years of age found in Ghana whose parents are not known shall be presumed to be a citizen of Ghana by birth.⁵⁵

However what is stipulated in the above is sometimes quite different when it comes to discussing Citizenship in the Ghanaian scene. Some of the views of most Ghanaians in discussing the issue of citizenship have to do with individual's contribution to the state and responsibilities towards fellow citizens, "Oman ba pa" an Akan language literary meaning good citizens. Citizenship discourse in Ghana has little to do with documented and non documented Ghanaians rather it deals with people who bring developmental agenda of the nation to its fruition. Citizenship in Ghana is more of Patriot individuals who serve the interest of the nation. Hardly do the law enforcement agencies threaten non citizens and disturb their businesses. Discussion of the concept citizenship in the lower circle of education as well as the tertiary institution carries its main objective of installing in the pupils, what it means to be patriot.

5.3 Illicit Drugs

Yahya H. Affinnih notes that

Cannabis was originally introduced by Africans who served in Burma and India during the Second World War. Referred to as Indian hemp, it was soon widely cultivated and used in many African countries, but for many years it was the sole drug used in Africa. In 1983, the International Narcotics Control Board (INCB) of United Nations reported that opiate use was not extensive in Africa. Nonetheless, the marijuana trade posed substantial problems. The International Criminal Police Review (ICRF'), assessing regional and international trafficking patterns in Africa,

⁵⁵ 1992 constitution of Ghana

reported in 1986 that the western African nations of Nigeria, Ghana, Ivory Coast, Benin, and Senegal all exported large quantities of cannabis to European countries.⁵⁶

The Ghanaian media has played a major reporting on the consequences of the drug trade. Yahya H. Affinnih relating on the issue writes.

Over the last decade, the consequences of the drug trade have increasingly become the subject of reports in Ghanaian newspapers. Articles on money laundering, mass arrests and drug seizures by the Narcotics Control Board (NCB), the Police Narcotic Unit (PNC), and the Customs, Excise, and Preventive Service (CEPS) have increased in frequency.⁵⁷ In addition to chronicling individual instances, such as CEP's seizure of 15 kg of cocaine at Aflao on the border of Togo (Ghanaian Times, February 19, 1993), the newspapers have tracked the rising influx of drugs. According to the Ghanaian Times, the NCB reported that 1,739,035 kg of cocaine, heroin, and marijuana were seized in 1993 compared with 1, 47 1,846 kg seized in 1992 (June13, 1994). The Ghanaian Times also reported that drug seizures in 1995 were on the rise compared to 1994 (January 15, 1996).⁵⁸

The out gone US Ambassador Donald G. Teitelbaum has made a startling revelation that narcotic drug trade and use is rather on the increase in Ghana, despite the tough posture put up by the Narcotics Control Board (NACOB) in the fight against the menace. "Narcotic trafficking, narcotic uses are threats to all of us and Ghana is increasingly becoming a transit point for narcotics. It is also pretty clear that the use of narcotic drugs is on the increase in Ghana," Ambassador Teitelbaum told a group of Ghanaian journalists at the US Embassy in his last encounter with the media before he completes his tour of duty. He hinted that the main problem confronting Ghana in that regard is the growing rate of transnational trafficking.

⁵⁶ Yahya H. Affinnih. A Review of Literature on Drug Use in Sub-Saharan Africa Countries and Its Economic and Social Implications

⁵⁷ *ibid*

⁵⁸ <http://news1.ghananation.com/headlines/271620-us-ambassador-illegal-drugs-boom-in-ghana.html>

(Donald G. Teitelbaum. US Ambassador Title: Ambassador Extraordinary and Plenipotentiary. Appointment: June 6, 2008, Termination of Mission: 2012)

In this trade Teitelbaum noted, that barons use Ghana as a hub. “So far, to a large degree in Ghana, the challenge has been transnational trafficking- people from outside Ghana moving drugs from outside Ghana, through Ghana on their way to a third country,” he revealed.

According to Ambassador Teitelbaum, the transnational traffickers of narcotics do not like to pay cash to people who help them traffic the drugs from Ghana, stressing that usually, they pay their middlemen in parcels of narcotics, hoping they would trade the drugs to pay themselves off. Naturally, the middlemen resort to selling the drugs to people who can afford them within Ghana, triggering a disturbing rise in internal drug trade and use in Ghana. “That way they are creating new markets. Frankly, that’s how this is. In many cases, trafficking begins to become a use problem [in Ghana]. We can help educate young people and convince them not to get involved with drugs in the first place. It is much easier than trying to deal with it after the fact,” the ambassador explained.⁵⁹ It is therefore clear that the issue of drug abuse and addiction in Ghana is a very important issue to look at.

5.3.1 Drug Addict/Addiction and Ghana

Drug abuse and addiction is a world menace which is being battled with and Ghana is no exception. In the capital city of Ghana, Accra, a day does not pass without an addict involvement in crime. The police have to organize raid in some areas of the city usually in the slumps and these are places where mostly the marginalized lives. Such places are well noted for lots of criminal activities such as theft, armed robbery and social vices like rape, teenage pregnancy murder among other things. Drug addiction among the youth of Ghana is visible in almost every part of the country. The problem is that many Ghanaians, that is, the addicts and non-addicts, are refusing to accept that drug addiction is gradually taking over the leisure time of many people in Ghana. A visit to the beach, night clubs, beer bars, and parties in various parts of the country, one can easily conclude that drug addiction is on the rise. Going through the various courts of the country, one will be surprised to note that about 40% of criminal offenses are on the use or possession of drugs, especially marijuana. Many of the youth have ended up spending part of their lives

⁵⁹ <http://news1.ghananation.com/headlines/271620-us-ambassador-illegal-drugs-boom-in-ghana.html>

in prison due to the use or possession of drugs. As the addict sees himself or herself as always being right, they go to jail and perfect their addiction in drugs.

In Ghana, the most substance abused is marijuana (Indian hemp or wee) which is the cheapest drug and packaged at about Gp50 to 1Gh per piece, which is very affordable. The use of heroin and cocaine until recently was not very popular among substance abusers in Ghana, due to their high cost. According to the 2007 World Drug Report by the UN Office on Drugs and Crime, 21.5% of Ghanaians, aged from 15 to 64, smoked marijuana or used another cannabis product in 2006. The report continues that Ghanaians use marijuana more than five times the world average, which, as a result, has made Ghana the leader of African countries and third in the world in cannabis or marijuana.

The report further indicates that Ghana ranks third in the world on marijuana use, behind Papua New Guinea and Micronesia with 29 per cent each. If Ghana was the leading country in the usage of marijuana in Africa and the third in the world, as of 2007, then one will not be surprised if it rises up to be the first in the world, considering the rate at which the youth indulge in the substance every day.

Although marijuana (Indian hemp or wee) is the most substance abused in Ghana, Yahaya notes that heroin and cocaine since their introduction into Ghana have spread from the capital city Accra to other major cities in Ghana, including Kumasi and Takoradi, and there is a growing awareness of this problem. At the National Drug Safety Campaign organized by the Ghana Pharmaceutical Students Association at Ho (on September 19, 1994) the minister of health remarked that drugs are responsible for 70% of the cases in local psychiatric hospitals and that drug abuse had spread beyond Indian hemp to heroin and cocaine (Obimpeh 1994). In addition, many daily and weekly newspapers in Ghana have given extensive coverage to news of arrests for drug trafficking and the activities of pushers and dealers (Afful1995; Dovi 1995; Ghanaian Times 1995, 1994; Okutu 1995; Owusu 1995).⁶⁰

⁶⁰ Yahya H. Affinnih (1999): A Preliminary Study of Drug Abuse and Its Mental Health and Health Consequences Among Addicts in Greater Accra, Ghana, *Journal of Psychoactive Drugs*, 31:4, 395-403. <http://dx.doi.org/10.1080/02791072.1999.10471769>

Gone were the days when Rastafarians were the most popular users of marijuana, but things have changed now. The culprits are mostly youth who migrate from rural to urban areas for greener pastures, as many of these youth during their stay in the various cities get themselves involved in substance smoking. Many students in the senior high schools and at the tertiary level are as well culprits of marijuana usage. The fact of the issue is that youth from both rich and poor homes get themselves into this mess due to peer pressure⁶¹.

Yahya in his article, *A Preliminary Study of Drug Abuse and Its Mental Health and Health Consequences among Addicts in Greater Accra, Ghana*, notes that drug setting can be described using the well-known concepts of structure, organization, and interactional process described by Giddens (1979)⁶². Indeed his research on Tudu in respect to drug setting is not different from the drug setting of Accra New Town one of a number of neighborhoods in the capital city Accra that serve as drug centers, which is the focus area of drug addicts of this thesis. Accra New Town like Tudu is readily accessible by public transportation and is centrally located in the heart of the city. Although dominated by Muslims, Accra New Town is ethnically diverse. Residential Accra New Town is composed of the mud and cinder block houses that can often be found in African inner-city neighborhoods. Most houses lack sewers, and some houses have entrances on both the street and an alley. The housing stock has not been improved, nor do its youths have access to the educational opportunities that urban Accra has to offer. In fact, education has assumed a low priority for most members of the current generation of Accra New Town youths, and as a result, young people often lack the skills needed to find employment. Some turn to selling drugs, while others have become drug addicts. Accra New Town has now become a major drug center in the Greater Accra region, the spatial arrangement of the drug setting permits the free movement of drug abusers through a main alley, which also serves as a passageway for non abusers. There are, however, informal, implicit rules governing behaviour of abusers and sellers that ensure continuous functioning of the setting. The social organization of the drug selling is expressed in the different social relationships that appear among abusers, sellers, smoke parlor bosses, and alleyway toll

⁶¹ <http://ghanaian-chronicle.com/?p=23371> - (Assessed on

⁶² Yahya H. Affinnih (1999): A Preliminary Study of Drug Abuse and Its Mental Health and Health Consequences Among Addicts in Greater Accra, Ghana, *Journal of Psychoactive Drugs*, 31:4, 395-403. <http://dx.doi.org/10.1080/02791072.1999.10471769>

bosses. Most drug transactions are conducted in Accra New Town's main alley ways, but there are also short alleyways that provide access to drug houses. In these alleyways anyone who wants to use drugs has to pay a nominal fee of between 100 and 150cedis (U.S. \$0.08 to \$0.12). There is an additional charge for using a room of between 150 and 200cedis (U.S. \$0.12 to \$0.16). These charges are comparable to the price of a ball of kenkey (a small ball of corn meal that is a Ghanaian staple) or two bottle s of soda⁶³. Once users pay the toll, they proceed to the parlor where they use drugs. At almost any time of day or night, one can find between six and 12 people crowded into a small room engaging in drug use. Parlors provide the paraphernalia for smoking heroin and cocaine (lighter, aluminium foil, bunker pipe. and 3.5 inch tube). Heroin is smoked by placing it on top of a piece of aluminium foil and heating it with a lighter, matches, or candle held under the foil. A piece of tube is used to inhale the smoke that comes off the hot liquid, a process called "chasing the dragon." Cocaine, or rock, is smoked by means of a homemade pipe, the top of which is covered with a piece of aluminium foil. The rock is placed on top of the foil, and the flame from a lighter is applied directly to the rock as the user inhales⁶⁴. The social organization of the drug setting creates a familiar environment for drug users to congregate and engage in the rituals of drug addiction, while promoting Sharing and supportive social relationships among drug users. Even occasional raids by police do little to interfere with the social organization of the drug setting. Users continue to congregate and interact as if nothing had happened.

It should be emphasized that drug users from all Ghanaian ethnic groups are well represented in this setting, as well as a relatively large number of non-Ghanaians. In terms of ethnicity, it is a microcosm of Ghanaian and West African society. Although communication is primarily accomplished using Akan or Ga (two Ghanaian languages), the Hausa language, which is spoken in other West African countries, is also often heard. The social relations found in the drug setting create a set of circumstances that encourage drug abusers to continue their addiction. The provision of drug paraphernalia in drug parlors makes it easy for people to use drugs (while ensuring the parlor owner continues

⁶³Yahya H. Affinnih. A Preliminary Study of Drug Abuse and Its Mental Health and Health Consequences Among Addicts in Greater Accra, Ghana

⁶⁴ ibid

to profit).⁶⁵ Furthermore, it is common for people to share drugs with others, as part of a shared culture with a common language that values fluidity, informal organization, and loyalty. It is important to note that the social relations found in the drug setting provides some homeless addicts a place to sleep and helps all addicts face the common problems raised by their addiction. The emergent property of the social relations is the structure that emerges from meaningful social interaction. The feeling of support and the admission into a network of drug users engendered by these relations reinforces addiction and, to some degree, counters the feeling of self alienation created by drug abuse.⁶⁶

CHAPTER SIX

6 GHANAIAN CULTURE AND DRUG ADDICT/ ADDICTION

6.1 Introduction

⁶⁵ Yahya H. Affinnih. A Preliminary Study of Drug Abuse and Its Mental Health and Health Consequences Among Addicts in Greater Accra, Ghana.

⁶⁶ *ibid*

In chapter five give an account of some cultural and religious practice in relation with Drugs and Drug Addicts/Addiction in Ghana. Traditional Ghanaian Ceremonies symbolize the most significant changes in the life of individuals, groups or people, and are influenced by local and global events, nature relationships and religion. They include the celebration of marriage, puberty rites, death, and religious ceremonies and rituals and the most commonly abused drug during these ceremonies in Ghana is alcohol.

6.1.2 Naming / Outdooring Ceremony

Children are considered to be a gift from God in Ghana. The birth of a child is therefore a very joyous and important occasion in the life of the parents and the community at large, and the naming ceremony is usually carried out with much celebration. Naming ceremony is done for the child to be recognised in the society and also to have a name. At birth, the child is given a day name based upon the gender and day of the week on which the child was born. A baby is given water and later alcohol. Symbolically the essence is for the child to differentiate between the two. Philosophically, it means the child must be truthful and honest. When it is water, the child must say it is water and nothing else, when it is alcohol, the child must say it is alcohol and nothing else.



Figure 2

After the initiation, everybody is served with alcohol, which may be accepted or rejected. The rest is reserved for those unable to attend the ceremony. So, as early as eight days old a Ghanaian baby is initiated to alcohol⁶⁷. After all this is done, a special feast is thrown for all the people who came and some people even stay in their homes till the feast time so that they come to enjoy with those who came. This is the process through which a new-born baby is passed through before he/she is given a name in Ghana and to be specific in the Akan society. Different ethnic groups have different names for naming and outdooring ceremonies. Among the Akans, it is known as Abadinto or Dzinto, to the Ewes it is called Vihehedego, the Ga calls it Kpodziemo and the Dagaris call it Sunna.

6.1.3 Puberty Rite

After the child naming ceremony, puberty rites are the next set of rituals of social status, transformation which children undergo in Ghanaian culture. In some African societies the transition from childhood to adulthood is a major one, not only for the individual but the society at large, the rites of passage are observed to usher young people into adulthood. The Krobos in Ghana are no exception. They have one of the most elaborate puberty rites for girls in Ghana today. Rite of passage is a very important ceremony In Ghana, Boakye"s work on Dipo, rites of passage among the Krobos, a tribe in the Eastern Region of Ghana, notes that Dipo is a very prominent event which has been carried out for years and practice is held very strongly by the Krobos and it is ensured that every female in the tribe undergoes the rite.⁶⁸ The most well preserved puberty rites are the Dipo of the Krobo ethnic group and the Bragoro of the Ashanti's. These ceremonies mark the entry of young women into adulthood. The most well preserved puberty rites are the Dipo (pictured) of the Krobo ethnic group and the Bragoro of the Ashanti's.

⁶⁷ http://www.unesco.org/education/pdf/332_55.pdf

⁶⁸ Priscilla Akua Boakye. Dipo A Rite of Passage among the Krobos. Thesis submitted for the Degree of Masters of Philosophy in Indigenous Studies. (Faculty of Humanities, Social Sciences and Education, University of Tromso, Norway spring 2010)



Figure 3 (Dipo of the Krobo ethnic group)

These ceremonies mark the entry of young women into adulthood. In Ghana only a small section of ethnic groups usually found in the northern parts of the country have initiation rites for men and where they occur they are done in secret and not given as much prominence as that for young women.

In the Akan culture women represent the beauty, purity and dignity of the society and are guarded against corruption by our traditional laws and regulations. The most lasting impressions about life and the character of children are built during their early and formative years, which they spend mostly with their mothers. So the Akans believe that they need properly trained mothers with good morals to bring up good children. It is therefore little wonder that the initiation of women into adulthood is given more prominence in the Akan society than that of men.

Under the supervision of the queen mother of the town or village in collaboration with some female opinion leaders, young women who have had their first menstruation are secluded from the community for a period between two and three weeks during which they are taught the secrets of womanhood. During this period of seclusion the girls are given lessons in sex education and birth control. They are also taught how to relate to men properly so that they can maintain a good marriage and their dignity in society. After the

period of seclusion, a durbar is held which is attended by the chief and almost everybody in the community. The newly initiated women are dressed scantily with very beautiful African beads and cosmetics showing off their vital statistics. Young men of marriageable age troupe there to feast their eyes on the young women and to select their prospective wives. Amidst drumming and dancing the rituals are carried out with the spirit of Oynankopong Kwame, Asase Yaa and the departed ancestors invoked to bless the participants and ensure their protection, blessing and fertility during their period of motherhood. According to traditional law no woman is allowed to get married without haven gone through the puberty rites and every young woman must remain a virgin prior to this. Joseph K. Adjaye also writing on Dipo mentions the use of millet beer, palm wine, and rum for libation during the ceremony.⁶⁹

6.1.4 Marriage Rites/Ceremony

Marriage as noted above is one of the initiation rites which play a major role in the African culture and as such Ghana. In the traditional Ghanaian culture, the first step in the marriage process is called the "*knocking on the door*"... The man's parents and elder relatives or his mother and brother or sister (*as in the Asante tribe*), will approach the girl's family on his behalf by "*knocking on the door*" of her family's house to ask for permission from them to allow him to court her. It is only after both families are satisfied with their investigations that the marriage can be allowed. In most communities in Ghana, there is the custom of giving gifts to the bride's family, especially the mother. There is also a presentation of drinks and an amount of money, but the money involved differs from community to community. The gifts to the bride's family by the bridegroom show his gratitude for allowing their daughter to be part of his (the bridegroom's) family. The

⁶⁹ Joseph K. Adjaye. *Dangerous Crossroads: Liminality and Contested Meaning in Krobo (Ghana) dipo Girls' Initiation*. *Journal of African Cultural Studies*, Vol. 12, No. 1 (Jun., 1999), pp. 5-26.
URL: <http://www.jstor.org/stable/1771845> .Accessed: 23/03/2013 18:57

customary drink, the “ti-nsa” (head wine) of the Akan which is presented by the bridegroom seals the marriage. When there is a divorce, an arbitration decides whether a bride-wealth paid by the bridegroom should be returned to him or not. In Ghana alcohol is used extensively in marriage ceremonies, as one of the admission requirements for marriage is alcohol even in some Christian homes where no member in the immediate family drinks alcohol, custom demands that alcohol mostly schnapps be used to ask a lady's hand in marriage. During the actual marriage ceremony everybody is free to drink.

6.1.5 Rite of Ancestorship

Rite of Ancestorship which is the passing over into the spirit world, this initiation rite is an extension of the elder/older distinction because the status that a person has in life is the same status that they bring with them when they pass on. African philosophy from one culture to another agrees that the spirit of the deceased is still with the living community, and that a distinction must be made in the status of the various spirits, as there are distinctions made in the status of the living. One of the most important distinctions is the difference between an older person who dies and who is seen as nothing more than a “dead relative,” and a respected elder who passes on and is revered as an honored “ancestor.”



Figure 4

The dead relative who dies without honor is someone who is not remembered as a great person. On the other hand, a respected elder who passes on becomes a respected ancestor and is given the highest honor. This group of ancestor wield great power and are often called upon in matters of trouble or uncertainty to help influence a favorable outcome. Thus, ancestors are respected elders who have passed away and who continue to serve as an extension of the family and community. Other occasions demanding the extensive use of alcohol are ceremonies connected with death and religious activities. The Ghanaian believes that the dead, referred to as "Torgbuiwo" (Ewe) or "Nananom" (Akan) drink alcohol and water. During these ceremonies, therefore, the living shares alcohol with the dead. The dead are served on the ground in the form of a libation.

6.1.6 Traditional Healers

The traditional healers of Africa have been using ritual in combination with herbal remedies to treat Africa's people for generations. The theory underlying traditional medicine in many Africa countries is essentially similar; Traditional African medicine involves diviners, priest and priestess, and herbalists. Diviners are responsible for determining the cause of illness, which in some cases are believed to stem from ancestral spirits and other influences.⁷⁰ Most traditional African cultures believe that disease is caused by the malevolence of witches, sorcerers or evil ancestors, and medicinal healers are therefore a spiritual focus in the community. Disease and misfortune are Religious experiences, Gods punishment for wrong deeds. Mental disease is caused by spirits and witchcraft. Treatment is both Spiritual and Physical within tribal customs and traditions. Traditional medicine has at its base a deep belief in the interactions between the spiritual and physical well-being, disease is viewed as a supernatural phenomenon governed by a hierarchy of vital powers beginning with the most powerful deity followed by lesser spiritual entities, ancestral spirits, living persons, animals, plants and other objects.. Traditional healers therefore use a holistic approach in dealing with health and illness.⁷¹ . Drugs are prepared in various dosage forms including liquids, ointments, powders and

⁷⁰ Ilse Truter. AFRICAN TRADITIONAL HEALERS: Cultural and religious beliefs intertwined in a holistic way. (Drug Utilization Research Unit (DURU), Department of Pharmacy, Nelson Mandela Metropolitan University)

⁷¹ Ilse Truter. AFRICAN TRADITIONAL HEALERS: Cultural and religious beliefs intertwined in a holistic way. (Drug Utilization Research Unit (DURU), Department of Pharmacy, Nelson Mandela Metropolitan University)

pills. Drugs are also prescribed in a non formulated form and additives are usually incorporated and more than one drug is used in a single dosage form. Most of the drugs produced by these traditional healers, one can argue are not scientifically measured and some of the activities of the traditional healers especially diviner and priests involve use of alcohol.

6.2 Religions and Drug Addicts/Addiction in Ghana

The perception held general by Ghanaians on drugs is a bit dicey. There are varying views towards the use and sale of drugs and another towards drug trafficking in general. Ghanaians are generally religious. There are three main religions in the country namely Christianity, Islam and Traditional. In all these, the large number of adherents views the sale and use of drugs, even cigarette as evil and highly immoral. Even though smoking of cigarette is not illegal in Ghana, only few people who smoke it are bold enough to do so in public. Smoking is resented by the public some smokers are tagged as criminals.⁷²

6.2.1 Some Ghanaian Christian practices and Drug Addicts

One of the roles of religion is to rescue marginalized individuals or groups in society, and religions in Ghana are no exception. Christopher J. Einolf asserts that, the importance of helping others is a common theme in many religious traditions, and many scientific studies have found a link between religiosity and helping⁷³. Christianity reigns supreme in Ghana at least in the central and southern region, Pentecostal churches and spiritual are on the rise alongside historical mission churches, Birgit Meyer⁷⁴. Christianity in Ghana has and continues to play a major role in uplifting marginalized individuals and groups in the Ghanaian community. The issue of addiction been a demonic attack is wide spread among Ghanaians, and as such most of the new Pentecostal churches in Ghana believes that

⁷² Patience Bonsu. The effect of the distribution of illicit drugs on a transit country - A case study of Ghana. (Thesis for Master of Philosophy in Peace and Conflict Studies Department of Political Science University of Oslo, Norway)

⁷³ Christopher J. Einolf, The Link Between Religion and Helping Others: The Role of Values, Ideas, and Language. page 435

⁷⁴ Meyer Birgit

Delivered from the Powers of Darkness' Confessions of Satanic Riches in Christian Ghana, (<http://www.jstor.org/stable/1161192>) Accessed: 23/01/2013

addiction can be solved by special spiritual prayers and fasting among other thing. Some attempt herbal medicines, while others try their luck in prayer camps. However the ways in which Christians in Ghana relates to drug addicts varies, some use the healing of an drug addicts from his addiction as an opportunity to make their Christian organization very popular so as to gain more members whiles others gives out donation to rehab centers to help salvage drug addicts.

The presence of Christian missionaries on the Ghanaian coast can be traced back to the earlier settlement of the Portuguese in the 15th century C.E. In the Gold Coast as in all other parts of Africa south of the Sahara, Christian missionaries introduced the first sustained Western-type education. Western medical services and training for and with Africans were begun almost everywhere by missionaries⁷⁵. Christianity is the country's largest religion, and predominates in southern areas and parts of the northern regions. Though the mainline historic churches have been operating in Ghana since the beginning of the nineteenth century, it was only at the beginning of the twentieth century that Evangelical Pentecostalism began to register its presence. In spite of this late arrival, it is now by far the most important religious trend in Ghana today. The Pentecostals form the bulk of the Christian population of 62% in Ghana. The reasons for this shift are varied and complex. However, the reasons for the growth of Christianity in Africa significantly include the way the Africans have attempted to deal with their threatening fears⁷⁶.

6.2.2 Christians And Drug Addiction

An addict in most cases hide themselves when using the substances, things seem to have changed, and as some hide themselves others smoke it in the public, especially, in places of excessive fun. However drug addicts during their early stages of addition when they are not recognised as addicts hide from their families and the society when using the substance. Marijuana which is also known as Indian herb for example has a strong smell; therefore it is unwise for addicts to use the substance in their homes in the early stages of their addiction since the smell of the marijuana will expose them. One common place which drug addicts in Ghana hide to smoke their substance is school compounds.

⁷⁵ Emory Ross. Christianity and Ghana. *Africa Today*, Vol. 4, No. 2, From Gold Coast to Ghana: Freedom Issue (Mar. - Apr., 1957), pp. 28-30. Published by: Indiana University Press. <http://www.jstor.org/stable/4183869> .Accessed: 30/03/2013

⁷⁶ Opoku Onyinah. Deliverance as A Way of Confronting Witchcraft in Modern Africa. Ghana as a Case Study.

Ironically one common feature of current Ghanaian Christian organization is the use of school compounds and class rooms for their activities. It is therefore not surprising to find in most cases in the slump areas Christians and drug addicts sharing the same compound, as Christians having their sermon in the schools classrooms, behind the school building one could find drug addicts enjoying their substance.

Most Christians families in Ghana, due to the level of stigmatization by society, tend to alienate themselves from their relatives when they realize they have become drug addicts. An addict who has no job or has been fired from his or her due to addiction and has no other means of livelihood hence, tends to rely solely on the family for his livelihood. With time, the family gets tired of feeding and caring for the individual addicts due to the addict's frequent spending of money on drugs. The members of the family then decide to wash their hands off, which gradually leads the addicts to the streets. He either joins a gang of drug users to enable him get the drug for free, or engage in crime to cater for his addiction⁷⁷.

Due to stigmatization, most Christians Families in Ghana disowned or tend to shun addicts since the families do not want to bear any kind of disgrace from society although the addicts are family members. It is even assumed that the probability of someone in the family losing his or her suitor is high, since drug addiction is considered to be inherent, and that it runs through the family. For the caring Ghanaian families who never give up, they never stop seeking help for their wards, as some goes to the extent of losing most of their possessions and money just to get a cure⁷⁸. These caring families are charge huge amounts of money to solve the situation, which in the long run, sometimes worsens. Some attempt herbal medicines, while others try their luck on spiritualists.

As Birgit Meyer assert that in Accra the Devil is omnipresent, popular high-life songs such as 'You Devil, go away from me!' come out of the loudspeakers in workshops and petrol stations. One can also read that cry on many T-shirts and car stickers. On posters and

⁷⁷ <http://ghanaian-chronicle.com/?p=30382>

⁷⁸ <http://ghanaian-chronicle.com/?p=30382>

banners Churches declare 'War against Satan' and call for prayer meetings where demons will be destroyed and where the Holy Spirit, healing and riches will be received. Everywhere in town bill-boards depicting colorful monsters and the Devil advertise popular plays ('concert parties') which deal with the evil deeds of God's dark opponent. In the video cinemas, where people can enjoy a film for next to nothing, they can see, alongside Western movies, horror films produced in Ghana with the Devil and his consorts-particularly witches-playing the leading parts. And every Thursday low-priced Christian, English-language papers appear which contain revelations about terrifying experiences with evil spirits, the Devil's servants.⁷⁹ These newspapers present in written form stories told in the cities and in the rural areas which expose and denounce the dark, evil powers afflicting people in Ghana.

The Ghanaian media has played a major role in the raise of Christian activities in Ghana. Confessions and deliverance stories are a common feature of Christian activities found in the media. Stories of confessing to satanic riches, the devil and money, deliverance from the powers of darkness and confessions and deliverance of drug addicts are some of the most common stories found in the media. Drug addiction is also perceived by the most Ghanaians to be a demonic attack, therefore deliverance from Drug addiction is given almost same attention as the stories of confessing to satanic riches or the devil and money. It is therefore not surprising to hear on the radio, watch on television or read from the newspapers an addict delivered from his or her addiction among others. Such confession on radio, television and newspapers also so serve as a means of advertising a particular Christian organization in a form of showcasing its power in healing and deliverance to the Ghanaian public. The major aim here is to gain more members or congregation.

Jones Darkwa Amanor writes in his paper, *Pentecostalism in Ghana: An African Reformation*

....That many natives who were attracted to Christianity became Christians only in the mind but not in the heart. When confronted with the need to find solutions to the existential needs of life, they found their religion powerless to help. Missionaries

⁷⁹ see Birgit Meyer, *Delivered from the Powers of Darkness' Confessions of Satanic Riches in Christian Ghana*

working for the historic Churches had occasion to lament on discovering the patronage of church members of anti-witchcraft cult shrines, which rose in the depression of the 1900s....⁸⁰

Currently most Ghanaian Christians when confronted with the need to find solutions to the existential needs of life move from one church to the other in search of solution, when they found their present church powerless. So For the caring Ghanaian families, who never give up, never stop seeking help for their wards, as some goes to the extent of losing most of their possessions and money just to get a cure will move from one church to the other in search of healing.

CHAPTER SEVEN

DISCUSSION AND CONCLUSION

7.1 Introduction

This chapter contains discussions and conclusion; it tries to answers the question: To what extent can contemporary religious founded work in particularly Ghana contribute to what Isin thinks is acts of citizenship in enhancing the development of societies, particularly the freedom of the marginalized Drug Addicts in Ghana? To do this I will discuss and investigate Remar Ghana's rational practices of care in terms of their possible religious

⁸⁰ Jones Darkwa Amanor, Pentecostalism in Ghana: An African Reformation

foundation and acts of citizenship . Thus to locate some of the ideas and practices of the organization Remar Ghana in relation to the theory acts of citizenship.⁸¹

7.2 Remar Ghana and Acts of Citizenship

One major reason to discuss acts of citizenship from a religious spectacle is stem from the fact that according to Engin F. Isin and Greg M. Nielsen, theorizing acts means investigating everyday deeds that are ordinarily called politics. But acts of citizenship are also ethical (as in courageous), cultural (as in religious), sexual (as in pleasurable) and social (as in affiliative) in that they instantiate ways of being that are political. These ways of being constitute the existential conditions of possibility of acts. Most, if not all. Thus Isin and co propose to shift focus from the institution of citizenship and the citizen as individual agent to acts of citizenship - that is, collective or individual deeds that rupture social-historical patterns.⁸²

The theory acts of citizenship grapple especially with — questions concerning theories that help us understand the moment an act of citizenship occurs and how it shapes itself through a two-sided answerability. Are these moments creative and, if so, how do they gain audibility and visibility? Do acts of citizenship encompass claims of justice as well as forms of domination? Are acts of citizenship inherently (or always) exclusionary or inclusionary? How are beings thrown into acts that enact us/them as citizens, strangers, outsiders or aliens? If indeed acts of citizenship are fundamental ways of being with others, where might we find the best sites and scales to theorize their special form of answerability?⁸³

7.2.1 Creativity and Acts of Citizenship

Treating acts of citizenship as 'deeds' rather than as some neutral repetition of practices structured by the expectation of passive reception means that our first step must be to theorize citizenship as simultaneously political, ethical and aesthetic Isin and co notes. Indeed White strengthens the theoretical argument around aesthetics and politics; she argues that if we conceive acts of citizenship as a break from habitus, they must be defined

⁸¹ Trygve Wyller, 'The Heterotopic Citizen: Some Perspectives for a "Science in the Making"'

⁸² Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

⁸³ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

as creative. For an act of citizenship to be creative it must arise from a breakdown of our capacity to recognize how we should act while simultaneously responding to its crisis with an invention. Creativity, therefore, depends upon encounters or situations that mark the failure of our habits and recognition to act as usual⁸⁴. A genuine encounter forces one to pose the question of how to act, exposing the need to develop new, creative-responses to those occasions where we no longer recognize the context of action. When this line of inquiry is situated in relation to the concept of the act of citizenship, it becomes possible to argue that the act can be creative in so far as it emerges, negatively, as a consequence of the breakdown of our capacity to recognize how we should act, and, positively, as the creation of new modes of citizenship able to respond effectively to the situation⁸⁵.

7.2.2 Remar Ghana as Acts of Citizenship

An act of citizenship means nothing if it does not show itself and its meaning through the very act of its being accomplished.’⁸⁶ The meaning of such an act should end up building the degenerated human condition. Bonner argues here that ‘If acts of citizenship “ruptures or break the given orders, practices and habitus”..., then this is due to the potential for action as distinct to the potential for work or labour that is built into human condition.’⁸⁷ The question is therefore is whether Remar Ghana “ruptures or break the given orders, practices and habitus” and why

Indeed Remar Ghana and its practice can be said to “ruptures or break the given orders, practices and habitus”. This is so because of the creative idea behind the creation of Remar Ghana, (a move away from the popular ways in which most Ghanaians relate to drug addicts) thus to create space for drug addicts in Ghana who have been rejected or are seen as aliens or outsiders, also to rehabilitate these addicts and integrate them back into society. Creativity, White notes, depends upon encounters or situations that mark the failure of our habits and recognition to act as usual. Here the encounter or situations that mark the failure of our habits and recognition to act as usual is the stigma associate with drug addicts in Ghana. Antonia Barke, Seth Nyarko, and Dorothee Klecha Relate that

⁸⁴ ibid

⁸⁵ ibid

⁸⁶ Kieran Bonner, ‘Arendt’s Citizenship and Citizenship Participation in Disappearing Dublin’, Engin F. Isin & Greg M. Nielsen, eds, *Acts of Citizenship* (London: Zed Books, 2008), p. 142.

⁸⁷ Ibid, p. 146.

Stigmatization often leads to dramatic social consequences for the persons concerned. For example, about 70 patients treated by the Ankaful Psychiatric Hospital in Ghana have been abandoned by their families after their discharge from the hospital. The situation in other hospitals is similar; in Pantang Psychiatric Hospital, a special Vagrant Ward was created for patients who have been rejected by their families because of stigma.

The General Secretary of the Ghanaian Medical Association estimated that a third of patients on admission in the Accra Psychiatric Hospital are patients who have been treated and discharged, but whose relations have refused to readmit them to the family. White notes that, a genuine encounter forces one to pose the question of how to act, exposing the need to develop new, creative-responses to those occasions where we no longer recognize the context of action. Here the encounter between drug addicts and the Ghanaian society has forced Remar Ghana to pose the question of how to act. Remar Ghana poses the question how to act through its idea to create the organization Remar Ghana. Again Remar Ghana is said to expose the need to develop new creative response to the encounter between drug addicts in Ghana and the Ghanaian society through some of its practice such as housing and rehab programs for drug addicts, The relative success of these rehabilitation programs can be judged from the responses of the interviewees recorded above. Such practices by Remar Ghana we can say pose the question of how to act, exposing the need to develop new, creative-responses to those occasions where we no longer recognize the context of action. Such practices also tend to implicitly ask questions about a future responsibility towards others hence an act of citizenship. Acts of citizenship create a sense of the possible and of a citizenship that is “yet to come”⁸⁸ and that, ‘such acts implicitly ask questions about a future responsibility towards others.’⁸⁹

7.2.3 Education an Acts of Citizenship

Among some of the creative features of Remar Ghana is its practice of educating marginalized individual, be it formal or informal education. Thus if we contend as Marshall noted, that the right to education is a genuine social right of citizenship, and that the education of children has a direct bearing on citizenship, and when the state

⁸⁸ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

⁸⁹ Ibid.

guarantees that all children shall be educated, it has the requirements and the nature of citizenship definitely in mind. Hence it is trying to stimulate the growth of citizens in the making. Then we can also assert that institutions or organization that guarantees educations to its members definitely have citizenship in the making in mind. Therefore Remar Ghana's practice that guarantees educations to its members definitely have citizenship in the making in mind. Marshall further notes that,

The right to education is a genuine social right of citizenship, because the aim of education during childhood is to shape the future adult, Fundamentally it should be regarded, not as the right of the child to go to school, but as the right of the adult citizen to have been educated.

According to Marshall the right to education is a genuine social right of citizenship which aims to shape the future adult. This assumption by Marshall on education turn to showcase the creativity Remar Ghana has pose to the question of how to act in relation to drug addicts and marginalized in Ghana, exposing the need to develop new, creative-responses to those occasions where we no longer recognize the context of action. These acts of Remar Ghana therefore create a sense of the possible and of a citizenship yet to come and thus implicitly ask questions about a future responsibility towards others.

7.2.4 Remar Ghana 'Disrupt Habitus'

In showing how acts of citizenship are a political mediation between two sides of answerability, Isin asserts that 'An "act" is that moment in which a being comes away from everyday politics and at the same time renews the openness of the subject to the world.'⁹⁰ Thus, we can comprehend acts of citizenship as deeds that 'disrupt habitus, create new possibilities, claim rights and impose obligations in emotionally charged tones; pose their claims in enduring and creative expressions; and, most of all, are the actual moments that shifts established practices, status and order.'⁹¹. Among some of the practice of Remar Ghana that shifts established practices, status and order is their visit to ghettos, hospitals, and prisons where most drug addicts and marginalized individuals' lives and give a helping hand. In my interview with John I asked him, what took him to Remar Ghana and his response was,

⁹⁰ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship*, p. 4

⁹¹ Ibid, p. 10.

*I was leaving in the ghetto in Tutu when one day the people working in Remar came there and said they need people who are willing to stop the drugs, they can help them stop the drugs so i decided to go with them*⁹².

This deeds of Remar Ghana also disrupt habitus, create new possibilities, claim rights and impose obligations in emotionally charged tones; pose their claims in enduring and creative expressions. White argues that for an acts to be acts of citizenship it must be creative and ‘in order to be truly creative, the citizen must overcome the force of habit by provoking a genuine encounter that poses the problem of how to act.

Due to stigmatization; most Christians Families in Ghana disowned or tend to shun drug addicts since the families do not want to bear any kind of disgrace from society although the addicts are family members. It is even assumed that the probability of someone in the family losing his or her suitor is high, since drug addiction is considered to be inherent, and that it runs through the family, these addicts therefore end up living in the ghettos.

The leadership and workers of Remar Ghana released themselves from the cords of ineffective and inefficient government as well as from the bonds of the traditional religion and culture of the land and moves away from the usually healing and deliverance ways of most Ghanaian Christians in dealing with drug addiction and stepped out to stir up their soul for a change in society. This practice by Remar Ghana is an openness towards movement and change that provokes us to dispense with habitual modes of thinking and to embrace profoundly new insights and ideas. Such stirrings of the soul are usually the product of a creative emotion that is organized by an aspiration towards openness,⁹³ Hence Remar Ghana practice of visiting ghettos to look for drug addicts, rehabilitate these drug addicts, give them formal and informal education and integrate them back into society could be said to be creative and also posses the problem of how to act and a break away from habitus. Thus, White contends that ‘if we conceive acts of citizenship as a break away from habitus, they must be defined as creative. For an act of citizenship to be creative it must arise from a breakdown of our capacity to recognize

⁹² interview

⁹³ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),pp.52.

how we should act simultaneously responding to its crisis with an invention.⁹⁴ Remar Ghana's practice of interacting with drug addicts, educating these drug addicts in Ghana and also the creation Remar Ghana as site for the voice of these addicts to be heard, be recognized, feel equal and so on, can be said to be creative and poses the problem of how to act and a brake away from habitus and also response to the issue of drug addiction in Ghana with an intervention.

Isin's further relates that we approach theorizing of acts of citizenship by observing three principles, namely:

(1) One has to interpret them through their grounds and consequences, which includes subjects becoming activist citizens through scenes created;

(2) One has to recognize that acts produce actors that become answerable to justice against injustice; and

(3) One has to recognize that acts of citizenship do not need to be founded in law or enacted in the name of the law.⁹⁵

We cannot define acts of citizenship as already inherently exclusive or inclusive, homogenizing or diversifying, or positive or negative. These qualities arise after or, more appropriately, through the act. In fact, we as interpreters ascribe these qualities to those acts. That means that acts produce such qualities only as their effects, not causes. Moreover, those acts that are explicitly intended for certain effects (inclusion, diversity, and tolerance) may well produce others (exclusion, homogeneity, intolerance).

The first principle of investigating acts of citizenship is to interpret them through their grounds and consequences, which includes subjects becoming activist citizens through scenes created. How dose subjects become activist citizens through scenes created. Isin notes that,how to proceed from theorizing politics to the political is complicated, which exemplifies how everyday politics can be mapped onto the acts of the political and interpreted as ways of being political. This way of theorizing acts can be called transcendental empiricism The upshot is that politics constitutes relatively enduring

⁹⁴ Ibid, p. 4

⁹⁵Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),pp.38 – 39.

and routinized ways of being that can only be investigated through the political when it ruptures these ways of being. If these ways of being (habitus) constitute the existential conditions of possibility of politics, acts constitute the conditions of possibility of the political, a rupture of politics.⁹⁶ Remar Ghana is said to be an 'activist citizens' because its practice again of housing, educating, rehabilitating drug addicts as well as integrating them back into society ruptures the relatively enduring and routinized ways of dealing with drug addicts in Ghana. Remar Ghana in so doing engage in writing scripts and creating scene rather than following scripts and participate in scene that already created, therefore a rupture of politics. Thus, Isin contrast 'activist citizens' with 'active citizens' who act out already written scripts. While activist citizens engage in writing scripts and creating the scene, active citizens follow scripts and participate in scenes that are already created. While activist citizens are creative, active citizens are not.⁹⁷ Here to engage in writing scripts and creating the scene is to create a sense of the possible and of a citizenship yet to come and thus implicitly ask questions about a future responsibility towards others.

7.2.5 Justice against Injustice

Traditional Ghanaian Ceremonies that symbolize changes in the life of individuals or groups include birth, puberty, rites, marriage, death, and religious ceremonies and rituals and the most commonly abused drug during these ceremonies in Ghana is alcohol. A child of about seven days old is introduce to alcohol during the child's outdooring, one of the essential items required in marriage in Ghana is alcohol, also during funerals and traditional ceremonies alcohol is extensively used for rituals. However, when a member of these families becomes addicted to alcohol they are stigmatized and alienated from their families and society.

Again as noted above According to Ambassador Teitelbaum, the transnational traffickers of narcotics do not like to pay cash to people who help them traffic the drugs from Ghana, stressing that usually, they pay their middlemen in parcels of narcotics, hoping they would trade the drugs to pay themselves off. Naturally, the middlemen resort to selling

⁹⁶ Ibid, pp36

⁹⁷, Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008), pp.38

the drugs to people who can afford them within Ghana, triggering a disturbing rise in internal drug trade and use in Ghana. Teitelbaum reveals that narcotic drug trade and use is rather on the increase in Ghana, despite the tough posture put up by the Narcotics Control Board (NACOB) in the fight against the menace. Although the Ghanaian security service fails to stop or minimize the flow of narcotic drug into the Ghanaian scene they raid ghettos where these drug addicts live and alienate and stigmatized them.

*The second principle of theorizing acts of citizenship recognizes that acts produce actors that become answerable to justice against injustice*⁹⁸. In this regard the moves by Remar Ghana rehabilitation center to house, educate, rehabilitate drug addicts as well as integrate them back into society for these drug addicts to feel belonging and welcome could be recognize as acts that produce actors that become answerable to justice against injustices. Since in most cases Ghanaian families, society and the state for fear of stigmatization turn to shun or disown their relatives when they become addicts. It must be noted here that the workers of Remar Ghana represent actors that become answerable to justice against injustice. Thus one issue that poses a challenge in Ghana as well as some countries of West Africa is the enforcement of conventions that ensure the freedom of the people and equal right. The 1992 constitution of Ghana, *Article 17*

(1) All persons shall be equal before the law,

2) A person shall not be discriminated against on grounds of gender, race, color, ethnic origin, religion, creed or social or economic status.

Also, *Article 14 (1)* of the same constitution states that

*‘Every person shall be entitled to his personal liberty and no person shall be deprived of his personal liberty...’*⁹⁹

Despite these self explanatory conventions, drug addict like most marginalized people in Ghana are alienated from their immediate family, from society and the state therefore do not enjoy full citizenship right and it has taken Remar Ghana (Christian social service organizations) to rescue these drug addict so that they can enjoy full citizenship right.

⁹⁸ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

⁹⁹ 1992 constitution of Ghana

Remar Ghana is therefore said to represent an actor that become answerable to justice against injustice.

Charles Wells discussing a founding text in the Western tradition thus tragic story of Antigone reveals four levels of abstraction in an acts of citizenship in relation to the tragic story. Thus Antigone's acts is as an attempt to assert the status of her brother, the traitor Polynices, as a citizen of Thebes; as an attempt to assert Polynices's status as a citizen of a different body, the family; as an attempt to assert Polynices's status as a citizen of a transcendent or cosmopolitan body; or as an attempt to radically defy the concept of citizenship itself.¹⁰⁰In the same way we can also assert that, the act of Remar Ghana is an attempt to assert the status of drug addicts and marginalized individuals as a citizen of Ghana; as an attempt to assert drug addicts status as a citizen of a different body; as an attempt to assert drug addicts status as a citizen of a transcendent or cosmopolitan body; or as an attempt to radically defy the concept of citizenship itself.¹⁰¹Two main levels of abstraction is reveal in here, thus a claim to be a citizen, belongs to the first level of abstraction in an act of citizenship. This plea is most often heard in the formal language of status. Here the creation and practice of Remar Ghana portray formal language of status for drug addicts thus Remar Ghana through its practice turn to claim citizenship status to marginalized drug addicts. Status in turn gains access to the substantive language of rights and obligations as the second level of the same abstraction.

The first level is the moment in which outsiders and insiders appear in the barest conceptual opposition. The second level appears through another discourse but also embodies the same binary opposition.¹⁰²Granted, for subjects to become claimants they must have been embodying certain practices or acts. Hence Remar Ghana's acts or practice of housing, educating, and rehabilitate addicts turn to claim citizenship right for drug addicts. Then we may also argue that inmate in Remar Ghana (drug addicts as well as marginalized individuals who goes to Remar Ghana for rehab) represent an actor that become answerable to justice against injustice. This is so because the move by these addicts is a move towards been recognized, a move to place, site, space where they are

¹⁰⁰ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

¹⁰¹ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),pp.79.

¹⁰² *ibid*

welcome and where they gain full citizenship status. Here it must be noted that the creative idea of the drug addicts to understand need for rehabilitation and particular the idea to move from the ghetto into the rehab center (Remar Ghana), could be seen as a creative idea hence an acts of citizenship. White notes, the encounter or situations that mark the failure of our habits and recognition to act as usual in this context is the stigma associate with drug addicts in Ghana. White further note that, a genuine encounter forces one to pose the question of how to act, exposing the need to develop new, creative-responses to those occasions where we no longer recognize the context of action.

Again here the encounter between drug addicts and the Ghanaian society has force drug addicts to pose the question of how to act by moving from example, Ghettos or homes into the organization Remar Ghana for rehab. Remar Ghana as organization becomes real site or space for these drug addicts, a place where they gain full citizenship right. In my interview with John he reveals that addicts that come to the Remar Ghana rehabilitation centers, most of them are rejected by their family, they were rejected by their families when they became drug addicts. He also noted that after going through the rehabilitation program at Remar Ghana and receiving Christ the same family who rejected them will now be chasing them to come back to them, he further states that when an addicts comes to Remar Ghana the addict is assured that after the rehab program the family will accept him or her. Here the citizenship status that these drug addicts enjoy is not written or stipulated in the constitution Ghana but through the acts of Remar Ghana. To sum up I argue that Remar Ghana represent actors that becomes answerable to justice against injustices, through its service to drug addicts, also drug addicts who decide to go to Remar Ghana for rehab, by their decision make a move towards claiming right therefore represent actors that becomes answerable to justice against injustices.

The third principal states that, one has to recognize that acts of citizenship do not need to be founded in law or enacted in the name of the law. The works of Remar Ghana is not stipulated in the constitutions or the laws of Ghana. Here Isin points out that, Acts of citizenship are not necessarily founded in law or responsibility. In fact, for acts of citizenship to be acts at all they must call the law into question and, sometimes, break it. Similarly, for acts of citizenship to be acts at all they must call established forms of

responsibilization into question and, sometimes, be irresponsible. Those activist citizens that acts produce are not a prior beings recognized in law, but by enacting themselves through acts they affect the law that recognizes them.¹⁰³ Again these practices of Remar Ghana to visit ghettos and to be with drug addicts, share their time with them educate them rehabilitate these addicts and so on turn to call established forms of responsibilization into question

7.3 Creating Other Space

The main reason for a move from Foucault theory or notion of *heterotopic citizenship* to the theory of Engin Isin *Acts of citizenship* in discussing whether contemporary religiously founded work can contribute to a stronger citizenship for the marginalized in society is steam from the fact that a careful look at the theory of acts of citizenship reveals Foucault's Other Space / heterotopia. Thus the theory of acts of citizenship capture ideas of Foucault Heterotopia (Other Space). But here the focus is on how an acts of citizenship create space or site. How does an act of citizenship leads to creation of space or site? Spatial relations and spaces are many and much debated, any space can have several different meaning for different social groups, however one common feature among these space is that it leads to the creation of the self and the other. But through the theory of acts of citizenship, Isin and co believes the voice of the other could be recognized through acts of actors whose acts 'disrupt habitus, create new possibilities, claim rights and impose obligations in emotionally charged tones; pose their claims in enduring and creative expressions; and, most of all, are the actual moments that shifts established practices, status and order.'¹⁰⁴

Isin's theory of act of citizenship is very significant as it reveals and brings to recognition citizens who acts in the background by stepping out or breaking socio-political borders in order to bring about changes, of course positive one, in the entire society. A careful look at the theory, acts of citizenship reveals two steps of the theory. The first step of the theory includes the process of an act of an individual, or individuals or group of

¹⁰³Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

¹⁰⁴ Ibid, p. 10.

individuals seeks to break habitus or established norms, thus by stepping out or breaking socio- political borders in order to reveal openness to an environment, thus bring about changes, of course positive one, in an environment.

Step One (Acts of citizenship)

The first step is portray in the first principle of investigating acts of citizenship thus, to interpret them through their grounds and consequences, which includes subjects becoming activist citizens through scenes created. Thus, we contrast ‘activist citizens’ with ‘active citizens’ who act out already written scripts. While activist citizens engage in writing scripts and creating the scene, active citizens follow scripts and participate in scenes that are already created. While activist citizens are creative, active citizens are not. The outcome of first step is that it produces what Isin mentions as activist citizen. Therefore the act of the owner and of workers at Remar Ghana reveals them as activist citizens.

Step Two (Act of Citizenship)

The step two of acts of citizenship is portray in the second principle of theorizing acts of citizenship which recognizes that acts produce actors that become answerable to justice against injustice. The second principle basically leads to the creation of space, this is so because the actors that acts produce becomes answerable to justice against injustices; to become answerable here is to create space. Kirkeboen and Schultz notes that Space and site are not seen as relations lying outside society, rather society is implicit in the production of these spaces. They are in themselves socially produced. Spatial relations and spaces are many and much debated. Any space can have several different meaning for different social groups.....heterotopias are spaces of contrast that through their existence expose insufficiencies in society.¹⁰⁵ Therefore to become answerable to justice against injustice is to expose insufficiencies in society.

Acts of citizenship leads to creation of space. In order to ensure the liberty as well as the integration of the marginalized drug addict, the rescuers have to create space that is

¹⁰⁵ ibid p.60

designed for the rehabilitation, education and training. By so doing, the initiative or leap of faith (acts) of the leaders of Remar Ghana (actors) – acts of citizenship – also result in the creation of spaces or sites, in this case, Heterotopic Diaconia, which serves a center for the marginalized in society. According to Foucault, in every cultures as well as societies of the world, there exist different forms of heterotopias – real sites founded within the culture which are ‘simultaneously represented, contested, and inverted.’¹⁰⁶ They ‘are spaces of contrast that through their existence expose insufficiencies in society.’¹⁰⁷ For acts of citizenship to be acts at all they must call established forms of responsabilization into question and, sometimes, be irresponsible. Those activist citizens that acts produce are not a prior beings recognized in law, but by enacting themselves through acts they affect the law that recognizes them.

As already indicated, Remar Ghana rehab and the training centers are not designed to keep these marginalized men and women permanently; rather they prepare them by empowering them, psychologically and socio-economically, to be re-integrated in the society. ‘The point is not to create spaces outside the rest of the world, but to let the marginalized be nourished and grow inside the rest of the world. Then, and only then, the heterotopias can become spaces of hope and freedom.’¹⁰⁸ The headquarters of Remar Ghana is situated in Accra in total, Remar Ghana has the capacity in the environs of almost two hundred (200) persons consisting of orphans, needy, prostitutes, ex alcoholics, ex drug addicts and ex convicts as well as street children. It is worth noting that these spaces are Christian religious motivated ones. Acts creates other spaces.

Kirkeboen and Schultz rightly notes that Space and site are not seen as relations lying outside society, rather society is implicit in the production of these spaces. They are in themselves socially produced. Spatial relations and spaces are many and much debated. Any space can have several different meaning for different social groups.... Take for a example the ghetto life that these drug addict lives in the ghettos

¹⁰⁶ Michel Foucault (1967), “Of Other Spaces, Heterotopias”, <http://Foucault.info/documents/heteroTopias/Foucault.heteroTopia.en.html>, 11.04.2012, p. 3.

¹⁰⁷ Hilde Kirkeboen/Kaia D. Schultz, ‘New Rooms for Others’, Trygve Wyller (ed.), *Heterotopic Citizen: New Research on Religious Work for the Disadvantage* (Göttingen: Vandenhoeck & Ruprecht, 2009), p. 60.

¹⁰⁸ Ibid, p.59.

.Yahya in his article, *A Preliminary Study of Drug Abuse and Its Mental Health and Health Consequences among Addicts in Greater Accra, Ghana*, notes that,

“ the social organization of the drug setting creates a familiar environment for drug users to congregate and engage in the rituals of drug addiction, while promoting Sharing and supportive social relationships among drug users. Even occasional raids by police do little to interfere with the social organization of the drug setting. Users continue to congregate and interact as if nothing had happened. It should be emphasized that drug users from all Ghanaian ethnic groups are well represented in this setting, as well as a relatively large number of non-Ghanaians. In terms of ethnicity, it is a microcosm of Ghanaian and West African society. Although communication is primarily accomplished using Akan or Ga (two Ghanaian languages), the Hausa language, which is spoken in other West African countries, is also often heard .The social relations found in the drug setting create a set of circumstances that encourage drug abusers to continue their addiction. The provision of drug paraphernalia in drug parlors makes it easy for people to use drugs (while ensuring the parlor owner continues to profit).¹⁰⁹ Furthermore, it is common for people to share drugs with others, as part of a shared culture with a common language that values fluidity, informal organization, and loyalty. It is important to note that the social relations found in the drug setting provides some homeless addicts a place to sleep and helps all addicts face the common problems raised by their addiction. The emergent property of the social relations is the structure that emerges from meaningful social interaction. The feeling of support and the admission into a network of drug users engendered by these relations reinforces addiction and, to some degree, counters the feeling of self alienation created by drug abuse.”¹¹⁰

Indeed the above social organization of the drug setting presented by Yayah does not only promote Sharing and supportive social relationships among drug users but also a space. However this space has a different meaning as compare to the space created by Remar Ghana. Whiles in the ghetto sharing and supportive social relationships among drug users helps addicts to continue to be an addict at Remar Ghana the idea of sharing and supportive

¹⁰⁹ Yahya H. Affinnih. *A Preliminary Study of Drug Abuse and Its Mental Health and Health Consequences Among Aiddicts in Greater Accra, Ghana*.

¹¹⁰ *ibid*

social relationships among drug users is to help drug addicts to come out of their addiction. Although in the ghetto drug users from all Ghanaian ethnic groups are well represented in this setting, as well as a relatively large number of non-Ghanaians and have a common language of communication their voice are not heard, their not recognized, not represented hence can not gain full citizenship right but at Remar Ghana addicts again full citizenship right and also becomes answerable to justice against injustice. The space that the ghettos produce can not be heterotopia because according to Foucault, in every cultures as well as societies of the world, there exist different forms of heterotopias – real sites founded within the culture which are ‘simultaneously represented, contested, and inverted.’¹¹¹ They ‘are spaces of contrast that through their existence expose insufficiencies in society’¹¹² The ghettos do not expose insufficiencies in society. The space created by Remar Ghana turn to implicitly ask questions about a future responsibility towards others and create a sense of the possible and of a citizenship yet to come. The difference between the space produce by Remar Ghana and the space produce by ghetto is in a way portray in my interview with both Charles and John formal inmate of Remar Ghana. To paraphrase Charles,

Coming out of the drugs is that when you are taken there (Remar), you won't get the thing (drugs) to smoke. when you enter they don't allow you alone to go out from the center if you have to go somewhere you will be accompanied by someone, so that if you fall the person can help you rise, or if the person fall you can also help him rise. Because one could be sent out and the person may change his mind and will go and pass through ghetto before coming back. The director at the center he himself was once drug addicts and had gone through rehab process, hence they realize that if you are kept in the rehab center for about one to two weeks without getting the drugs you feel okay and your feeling for the drug will go out from you. During the rehab program at Remar Ghana the addicts are not given any special medication. The only problem is when you are free of the drugs you eat more. if you leave the rehab and you come home, you can stop the drugs but it will be difficult, because you become alone and so if you have money on you begin to imagine the drugs, before you realize you have falling into the drugs again. Or when you leave the rehab center and you

¹¹¹ Michel Foucault (1967), “Of Other Spaces, Heterotopias”, <http://Foucault.info/documents/heteroTopias/Foucault.heteroTopia.en.html>, 11.04.2012, p. 3.

¹¹² Hilde Kirkeboen/Kaia D. Schultz, ‘New Rooms for Others’, Trygve Wyller (ed.), *Heterotopic Citizen: New Research on Religious Work for the Disadvantage* (Göttingen: Vandenhoeck & Ruprecht, 2009), p. 60.

come home everybody knows that you have stop the drugs but if you begin to have money, you might fall again to the drugs that's why some people don't want to come back home. They could be there for a long time and become leaders or big men at the center. Indeed John also noted that, Remar have a law when you go there to stop drugs thus you are not given tablet (medicine) what they give is Christ. they say nothing can cure your sickness apart from Christ. It's only Christ who can help you through your pains. The use of tablet (medicine) to stop the drugs is like you are still going back to the same drugs again. So you are not given any tablet (medicine), unless may be you feel head ace then you are give paracetamol. They also help you with cloth and they live like Christians live in the bible, like Ananias and Sapphira and how they live with the apostle, they share things together in the community, anything you have is for your brother, no fighting in the organization, no insult, we are all equal no difference, like one is Christian or Muslim no we are all one body of Christ that's what the Church means. He further relate that when he goes to Church and still smoke the drugs means he is lying to himself so he realize that the moment he stop going to Church , stop moving with Christian friends that he have, then he is back to the drugs again. He notes, yes it is true if like by this time am still living with my Christian friends i will never be in the drug again.

7.4 Conclusion

To respond to the question I raised earlier: ‘To what extent can contemporary religious founded work in particularly Ghana contribute to what Isin thinks is acts of citizenship in enhancing the development of societies, particularly the freedom of the marginalized Drug Addicts in Ghana’, is also to find out what investigating Remar Ghana's rational practices of care in terms of their possible religious foundation and acts of citizenship reveals.

What investigating Remar Ghana's rational practices of care in terms of their possible religious foundation and acts of citizenship reveals is that, the focus on acts allows one to think about citizenship in terms of the other than debates over legal status, the distribution

of rights, or identity politics (Joppke 2007).¹¹³ Investigating acts of citizenship not only allows for these dimensions to be addressed and discussed, it also insists that the focus be on those moments - those acts - when, regardless of status, subjects constitute themselves as citizens, as those to whom the right to have rights is due. Thus Isin proposal a move from 'the institution of citizenship and the citizen as individual agent to acts of citizenship – that is, collective of individual deeds that rupture social-historical patterns.'¹¹⁴The above presentations and illustrations portray the fact that Isin's theory of act of citizenship is very significant as it reveals and brings to recognition citizens who acts in the background by stepping out or breaking socio-political borders in order to bring about changes, of course positive one, in the entire society.

In the above discussion my focus has been on investigating Remar Ghana and Isin's acts of citizenship by basically looking at Remar Ghana in terms of its practices rather than as an organization/institution, this is due the fact that Isin's theory is much more concern with the practice of making citizenship rather than institutions processes of making citizenship. Take for example the stories or cases sited for in his book *Act of Citizenship*, thus *Abraham's sacrifice*, *Antigone's Offering*, *The Death of Socrates*, *No One Is Illegal Between City and Nation*. Even when the name Abraham the father the three main religions in the world was mention, it was his deeds or practice to sacrifice his son Isaac which was investigated. Indeed most if not all the cases sited are concern mostly with practice of becoming citizenship rather than institutions.

Again although according to Engin F. Isin and Co acts of citizenship are also ethical (as in courageous), cultural (as in religious), sexual (as in pleasurable) and social (as in affiliative) in that they instantiate ways of being that are political, and that these ways of being constitute the existential conditions of possibility of acts. Isin theory was not concern with organizations or institutions who through their practices produce citizens.

However if comprehend, as Isin related that theorizing acts of citizenship recognizes that acts produce actors that become answerable to justice against injustice. As noted above, to become answerable to justice against injustice is to expose insufficiencies in society,

¹¹³ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

¹¹⁴ Ibid.

thus if we understand that to become answerable to justice against injustice is to expose insufficiencies in society, and we also contend that heterotopias are spaces of contrast that through their existence exposes insufficiencies in society.¹¹⁵ Then we may also argue that acts of citizenship leads to the creation of space, and here in the case of Remar Ghana.

The case cited demonstrated the indispensability of religion, here Diaconia, in the citizenship discourse. Much as religion seems to form the basis of such discourse, it is obvious that its contributions to psychological, social and economic restoration and rehabilitation of human freedom and dignity need to be acknowledged and mentioned. The cases show how heterotopic Diaconia seeks to free the marginalized and drug addicts of Ghana; creates sites to empower drug addicts to rise to the demonstration of their full potentials. This then also results in the creation of more acts and actors, who by out-stepping the boundaries of the society, perform leap of faith, and further create other spaces for the ultimate well-being of the marginalized in society.

From the above discussions we can induce that Isin's theory does not only concern practice but that the theory is also concern with institutions. (such as Remar Ghana a christian institution) Investigating Remar Ghana a Christian institution through its practice from Ghanaian context portray if not all, most of the features of what Isin thinks is an act of citizenship, however Isin is not concern with institutions here a Christian institution (Remar Ghana) that through it practice claim right.. But why so? This could be due to what Turner emphasizes, the fallacies of the secularization thesis resulting from too extensive focus to Europe and its de-Christianization. Turner defines secularization as the decline of the impact of religions to the structures of society after they become part of the market¹¹⁶.

Höllinger, Haller & Valle-Höllinger, notes that religious beliefs and practice have strongly declined in some parts of the world, in particular in Europe, while in other parts

¹¹⁵ ibid p.60

¹¹⁶ Bryan S. Turner, "Religion and Modern Society: Citizenship, Secularization and the State".2011
also see Inkeri Rissanen (2011) RELIGION AND MODERN SOCIETY: CITIZENSHIP, SECULARISATION AND THE STATE,
Ethnic and Racial Studies, 34:11, 2000-2001, DOI:
[10.1080/01419870.2011.607778](http://dx.doi.org/10.1080/01419870.2011.607778)To link to this article: <http://dx.doi.org/10.1080/01419870.2011.607778>

religion continues to play a central role in the public sphere and in private life. The authors note, that the following factors determine the patterns of religiosity in contemporary Christian societies: substantive differences between religious doctrines and denominations with respect to theological teachings but also the use of rituals and symbols; the level of welfare state services; and the historical connections between church and state.¹¹⁷ most sociologists of religion, agreed that many nations in Europe are extremely secularized that few attend church services, that belief is on the wane, and that the power and presence of religion in public life has faded to a shadow of past glories, Europe's "religious institutions, actions, and consciousness, [have lost] their social significance" (Wilson 1982:149).

However Kaspar Villadsen holds a different view, Villadsen discussing modern social services and care work argued that the modern public welfare system and its professionals to a great extent took up ideas, principles and practical working methods originally invented by philanthropic societies. Villadsen sees religion as a specific 'communication system' in modern society. Religious communication is characterized by a distinct reference to the transcendent, which takes the form of a belief in an essential human nature. This perspective he notes has for instance been applied in a study of voluntary and public care providers for marginalized people in Denmark (Lindberg: 2006).

The study argues convincingly that these care providers make use of religious communication in the exercise of their care functions; they deploy a distinction between immanent/transcendent, they profess a faith in human nature, and they seek a determination of the indeterminate. 'The other' who is to be given unconditional care is hereby rendered visible in a particular way, and provided with an inherent nature that can be realized or liberated. The point here is that although religious beliefs and practice have strongly declined in Europe, the modern public welfare system found in the European nation to a great extent took up ideas, principles and practical working methods originally invented by philanthropic societies. He emphasizes this point by noting Donzelot that the decisive effect of social work stems from the "strategical disposition of the three agencies

117 Franz Höllinger, Max Haller & Adriana Valle-Höllinger (2007) Christian Religion, Society and the State in the modern World, *Innovation: The European Journal of Social Science Research*, 20:2, 133-157, DOI: 10.1080/13511610701502248 To link to this article: <http://dx.doi.org/10.1080/13511610701502248>

that compose it: the judicial, the psychiatric, and the educative." In practices of modern social work, these three agencies work together, as the social worker often draws upon judicial, psychiatric and pedagogical forms of knowledge.....the pedagogical agency constructs the client as a 'social subject'. Here, the focus is on those social obligations that the client must recognise and those social competences and skills that he or she must master to be a member of the community."¹¹⁸

Vilddasen further argue that the moral-pedagogical codification of the client is on the rise, at the expense of the judicial and the psychiatric dimensions of social work. Vilddasen is to portray that most modern public welfare system if not all have the same functions as philanthropic organizations. Donzelot points out that it is the very combination of judicially sanctioned intervention with pedagogical and therapeutic practices that gives modern social work its governmental powers. If we assert to the fact that both welfare organizations and philanthropic organization plays same citizenship roles or have same functions or characteristics, then we may also accept that Remar Ghana play citizenship role in Ghana. The interesting thing here is that since Ghana is not a welfare state therefore its "citizens" do not enjoy the privileges that welfare states enjoy. This perhaps makes the citizenship role that Remar Ghana (Christian institutions) plays very important from the Ghanaian context. Indeed Religion offers various sites or spaces where the situation of the Otherness in society can be clearly seen and this is revealed by Christian social services - Diaconia. Here, 'diaconia must be interpreted as an embodied diaconia when it addresses both otherness, religious care and citizenship. Religious care is not only a spiritual practice, it affects the whole body and must contribute citizenship for the relevant persons.'¹¹⁹ Amoateng and Bahr referred the words of Rohrbaugh and Jessor who argue that

an orientation toward religion can serve multiple and diverse functions for an individual, from providing meaning to one's life, to obtaining a sense of personal fulfillment, to securing access to social contacts and interpersonal relationships, to offering a set of standards against which to judge one's actions. By involving

¹¹⁸ Trygve Wyller, *The Heterotopic Citizen: New Research on Religious Work for the Disadvantage*. Trygve Wyller, 'The Heterotopic Citizen: Some Perspectives for a "Science in the Making (Göttingen: Vandenhoeck & Ruprecht, 2009).

¹¹⁹ Ibid, p. 14.

people in conventional activities and an organized sanctioning network, religious activities can provide social controls that reinforce personal controls.¹²⁰

One of the roles of religion is to rescue marginalized individuals or groups in society, and religions in Ghana are no exception. Christopher J. Einolf asserts that, the importance of helping others is a common theme in many religious traditions, and many scientific studies have found a link between religiosity and helping¹²¹. Christianity reigns supreme in Ghana at least in the central and southern region, Pentecostal churches and spiritual are on the rise alongside historical mission churches, Birgit Meyer¹²². Christians in Ghana has and continues to play a major role in uplifting marginalized individuals in the Ghanaian community; indeed contemporary religious founded work in Ghana, thus Remar Ghana contribute to what Isin thinks is acts of citizenship in enhancing the development of societies, particularly the freedom of the marginalized Drug Addicts in Ghana.

If we comprehend that ‘Acts of citizenship create a sense of the possible and of a citizenship that is “yet to come”¹²³ and that, ‘such acts implicitly ask questions about a future responsibility towards others.’¹²⁴ Then Remar Ghana in terms of its practice to house drug addicts as well as give formal and informal education to marginalized individuals in Ghana could be said to be an act that create a sense of the possible and of a citizenship yet to come and thus implicitly ask questions about a future responsibility towards others.¹²⁵

¹²⁰ Acheampong Yaw Amoateng and Stephen J. Bahr, Religion, Family, and Adolescent Drug Use (<http://www.jstor.org/stable/1388942>) Accessed: 11/12/2012 15:34

¹²¹ Christopher J. Einolf, The Link Between Religion and Helping Others: The Role of Values, Ideas, and Language. page 435

¹²² Meyer Birgit

Delivered from the Powers of Darkness' Confessions of Satanic Riches in Christian Ghana, (<http://www.jstor.org/stable/1161192>) Accessed: 23/01/2013

¹²³ Ibid

¹²⁴ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

¹²⁵ Engin F. Isin & Greg M. Nielsen, *Acts of Citizenship* (London: Zed Books, 2008),

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APPENDIX

Interview

This interview held between Theophilus Eshun Dacosta (the interviewer) and two drug addicts who have been to Remar Ghana, for the purpose of identity of the drug addict i name the first (interviewee) Charles and the second John. After Charles had told me about how he was sent to Remar Ghana. i ask him what happen when he was taking to the head quarters of Remar Ghana.

First Interview

Theophilus (interviewer); so when you come to the head quarters after the first phase, what do you normally do at the head quarters.

Charles (interviewee); the head quarters when you wake morning we go morning devotion, after the morning devotion everybody go to his work side. after the work, when its 10 to 11 am we go brake after we go to table dining hall we go chop after we chop finish we go relax for one hour. after the one hour then everybody goes to his work side again, all that too if the time catch we get alarm, wey dey dey ring so if dey ring if whether you sleep self you go hear the bell ringing then you no say your time is over then you for go to your work side, so after you dey your work side you work do everything if

enak 4 30 to 5 00 that wey we close everybody forgo take his bath after bathing we for sitting room watching television the if enak 6 30 to 7 00 then we will gather ourselves and then make small prayers after that we close, no nothing again then if you like you fit go to your room you dey on your bed you dey hold your bible, you dey read your bible or you dey sitting room you dey watch television. That one dea anybody with the thing e e like.

Interviewer- so, that process will be the same process throughout like what you do in the morning will be the same everyday

Interviewee= yeah for your work side dea e bi so

Interviewer=so when you wake up morning what do you do

interviewee =when you wake up morning you no say you go to job so when you wake up morning after we go morning devotion, we finish the morning devotion then we will go table dining hall everybody will go take en brake fast after the brake fast you relax like 30 minutes, after the 30 minute then alarm will ring everybody they go for en position

Interviewer= so that will be the program everyday

Interviewee= yeah

Interviewer= so on Sundays is it quiet different because Sunday is church service

Interviewee= Sundays, Sundays we make church for that one dea we make am at the head quarters there every branch go come, those who from Kumasi go come the head quarters some, those who from Nsawam them to go come for the head quarters, those who from Dansoman them to go come for the head quarters. so different different different branches we all we dey come meet for the head quarters and then dey make the church. After dey close the church everybody dispatch to en places.

Interviewer=every Sunday

interviewee= every Sunday

Interviewer= people will come from different places to the head quarters, where is this head quarters

Interviewee= At Adabraka

Interviewer= so there you have a big church service after that everybody will go

Interviewee =everybody will go back to en place

Interviewer= so apart from that what do you normally do apart from the morning devotion then may be,

Interviewee= ok on Tuesdays or Wednesdays yes Wednesdays we make church at afternoon time we pray for everybody we pray for ourselves pray for everybody on Wednesdays we fit pray from morning up to afternoon we will go brake if we brake after that we go to our launch we chop finish everybody go relax after relaxing in getting to 6 o'clock time we too we make another church after we make the church for one hour or two hours then we close after closing then we go chop chop finish then we go to our bed you like you go to your bed you like you go to tele you like carry your bible you study.

Interviewer= so when you going to the rehabilitation process, do they give you medication, like do you go through any special medical treatment you take medication or something

Interviewee= ok yeah they get hospital they get hospital wey if e happen say you are sick they will take you to hospital they get them a actual hospital wey everybody they go there. if someone sick seriously they took you to the hospital but not say if you begin they sick noo they take you to the hospital noo if you they sick before they carry to the hospital may be they see say the thing is serious before they take you to the hospital because them they say ebi God they do everything so not hospital matter or medicine matter no. for there if you they there if you they sick them them self they get them a medicine wey them they give, like say your head they pain you or your stomach or maybe you no they feel your body they get para then things like pain killer, that one dea they get for there they no go carry you to hospital immediately like that before they carry you to

the hospital then it means say they see say the sickness is serious before they took you to the hospital.

Interviewer= can you please answer this question again; my question was during your rehab process do they give you any medication or what do they do?

Interviewee= they no give medicine but if e seriously happen say may be your head they pain you or your stomach they pain you are that one they get some pain killers wey they fit give you.

Interviewer= so how do they treat you, how do you go out of drugs, how do you become drug free.

Interviewee= for coming out of it be say, if they took you there a, you won't get the thing you won't get the thing smoke, so all the time you will be sleeping at times you will vomiting, toileting, they no give medicine,

Interviewer= why

Interviewee =because they say they believe in God so dem dea eno bi medicine matter unless seriously before they will take you to hospital, but they get them a own hospital wey if something they will take you there, but not normally if they say, you say o you they sick noo they carry you go hospital no

Interviewer = Ok you say they say they, they believe in God what do you believe in when you are going through rehab, you don't believe in God when you are going through rehab. The way you speak you say they who are they,

Interviewee= we, the drug addicts

Interviewer = how do you come about the notion that its God, do the management its God do the management tell you something like that.

Interviewee= no because the white wey they bring they built the rehab centre for they themselves they go through, they pass through inside addict so the time wey them to they

go Remar they see say they stay there they see say if you keep you there and you don't get the medicine, if you are kept there for like one week two weeks time, you yourself you will feel okay that turkey will come out from you.

Interviewer= now when you say the white you mean the owner of Remar, you mean he also went to rehab centre he knew that when you can stay for a longer period and then the drug will just go out of you without medication, so

Interviewee only if the drug comot from your body to you dey chop, you they chop more

Interviewer =do they tell your stories about the owner of Remar or how do get to know about the story you just told me

Interviewee= ok there our director call Compayan the white he himself he is an addict before but through Remar wey him to he come comot inside, through rehab wey he come comot inside and because of if you leave there you come house you go fit stop but it will be hard, because now you are alone so if money they your body then you too remember the drug, if money dey your body noo then you begin they remember the drug say aa if to dat a smoke self eno anything so through make i go one through that you go see say you go fall inside again.

Interviewer= now tell me i know Remar Ghana to be a Christian organisation, my question is this how do they use religion to help addicts to come out of their addiction as a Christian organisation how do they use religion, how dose religion play part in you been free from addiction, can you identify any role anything that is religion that help you to become drug free, can you remember anything that Remar do

Interviewee= what i remember bi say when they took me there i no get chance to comot go outside so i no they get the thing again but i they feel the thing to smoke, but i no dey get it worry for about two weeks then myself i see say i don't feel the turkey again, then now i feel free of myself and feel that i will not smoke when i get back home, for the first time when if you leave you come home everybody no say you stop but if money begging they come your skin you begin to fall again that bi why some people if they go

they don't want to come back home. They fit dey a now ego reach time they fit give am leadership e go big a man for there.

Interviewer =you have not answered my question, how dose they use Christianity to help you come out of your addiction.

Interviewee= the thing bi say when you go people they there to encourage to have patient to stay , so that you go forget about those things if they encourage you e bi him go encourage your mind go come.

Interviewer= how do they encourage you do they use the bible or what

Interviewee = yeah they preach you encourage through the bible, they talk about how suffering even Jesus self how he suffered a lot before he die and rose, if they begin to preach the word of God that one they encourage you so that you too your mind will come down so that you focus your mind upon the bible so that your mind will be out from the drugs but if not because of the word of the God that one dea you fit they there and when you come back home you come you go come smoke again but through the word of God go make fears go enter you ebi e go make if you too you get the that encouragement ebi e go make you too you focus your mind upon the bible so that you started praying to God so that God will hear your prayers for you, so that God will remove you out from that medicine.

Interviewer = when you watch Television you could see other pastors spiritual they do miracle, they heal people who are cripple and blind do you have something like that at Remar where a pastor will come and touch a drug addicts and the addicts becomes free of drugs or it's just the bible study

Interviewee no, through the bible study

Interviewer = so at Remar you just use the bible study.

Interviewee only the bible so that you can focus your mind upon the bible, so that if you too your mind have change you will see say even the drug self you will forget about it and put your mind for God top.

Interviewer= do the preaching of the Christian message or religious message thus it help, thus it help drug addicts to become free.

Interviewee No

Interviewer=what does it do

Interviewee= the thing bi say if you go through praying, your prayers your study of the bible ebi en go make your mind go change

Interviewer= so did religion help you when you where at Remar to come out of the drugs.

Interviewee =yeah

Interviewer=it did right, so are you now free from drugs?

Interviewee = no

Interviewer = so what happen?

Interviewee =as i leave there i came back i stay about fives and over whereby i no dey touch the drugs, but as i begin dey get money, whereby i get money wey i don't even know what to do with the money ebi e make i dey a wey one day i say oh today self make i make one fine make i see things ebi e bi e nooo wey i go buy one way i say oh this one no go bring me turkey before i will realize i come fall fall inside again ebi e i take they inside up to now.

Interviewer = so what can you tell me about Remar Ghana, what is the good side about Remar Ghana and what is the bad side about Remar Ghana

Interviewee= what me a see for Remar Ghana be say how if you enter they no dey leave you comot you alone you no dey fit comot out from Remar if even you going someplace self they send you self they will they will take someone attach you so that if you fall this man can rise you or if this man dey fall me i can rise am, because they fit send someone if e comot noo then e mind change. then e go go pass ghetto before e go come back, so the reason why way me a go talk say Remar good bi say if you go they will allow you alone comot and they no go allow you comot out from the yard.

Interviewer=so that's what makes them good, so do have anything to say about them been bad do you have any bad news from

Interviewee= no they help me so much that me myself i can tell

Interviewer= so will you like to go back there

Interviewee =yeah if i get i will but the time i wan go there i gone wey they say no if i want enter again unless me myself i take car go Togo or Benin then a go enter for there. But if them they receive me wey i enter if i succeed you go see say i go fit leave any time, i go comot anytime. But if you will say you wan stop true true then you yourself use your pocket money go Benin then you go enter Remar for Benin. So if you go you go enter ebi e wey they go see say you serious. like how i enter wey i comot wey i enter for the second time i comot and still i no fit leave the back of the drug wey still i dey inside if i go again they no go allowed me to enter only what they will say bi say make i go enter for Togo or Benin.

Second interview

Interviewer =have you been to Remar before

Interviewee= yeah

Interviewer= which year was that

Interviewee= thus 98

Interviewer= what took you there

Interviewee= i was leaving in the ghetto whereby one day they came and they say they need people who like to stop drugs so i decided to go with them, so they take me to the community. I was in the Tutu when Remar people came to the ghetto where they say they need people who wanted to stop the drug, they can help them. so i decided myself that i will like to stop them i went with them so they took me Dansoman After Dansoman they take me to Kumasi, thus Ampamami, they say they call there first phase i have to start

from there, it a very deep bush even no light. But when you decide to stop the drugs it's not easy. so we been living there about six month, before we were going there we were about 13 before one week time e come left me alone all my brothers wey went there go together all of them go leave me, they say i try. So i leave in Apamami thus the first phase for six month and they bring to second phase for Pataase. so i was living with them they say ok since i keep long in the community i have to go to discipleship, so they are taking me to Cote d ivoire to make discipleship, is a six month. In fact when they take us go we are about 300 in number and they call the school discipleship those who follow Christ. it was not easy they take us ship by ship sometimes you go to the vocation to talk to people, public hospital to pray for sickness or to help them, so e make before we finish school most of us say they can do this school. The school is too hard so out of 300 e come felt us 60 of us, so the 60 and they graduate we as a leaders so they share we to the Remar community across the country. so they say now am going to Togo to a be a missionary in Togo, then they took me to Togo. i went and meet my leader there call pound sterling, so i living with them so i become second in command at Togo, as a Togo assistant director, so i was there they move me too from there they take me they say wanted to open new community thus Benin. They took me to Benin, after one week then they move me again out Benin to Nigeria, we dey there aa they bring me back they say i should come to Benin again, i was in Benin aa they bring me back to Togo.

Interviewer= so you been going around the African countries where we have Remar. Now you know Remar is a Christian organization

Interviewee= yeah it's a Christian organization

Interviewer= yeah i want to know when you going through the rehab process, what do you normally do if you want to be drug free, what are the process that the organization go through so that you become drug free.

Interviewee = yeah we have they have fitting shop if you like to learn fitting you learn they have carpentry shop, tailoring many things if you want to learn but those things come make the leader of the organization can help most of the children whereby they use the children tight the drug addicts so e make like say most of the time what make the

organization the people can stay they are annoyed of you see anywhere God is Satan too is. Let's say some of their leaders are still in the communities are still smoking drugs that's why I saw these things and I leave the organization.

Interviewer = some of them are in the organisation but they are still smoking. The leaders

Interviewee = the leaders themselves so i decided myself that no if am living with these people a e doesn't mean so i come back hold myself and i try try

Interviewer = which country was it that the leaders were, it is in Ghana

Interviewee = Ghana particular, but if you leave with the French leaders, they are straight,

Interviewer = So Remar Ghana is Christian origination i want to know how do they use religion for you to become drug free.

Interviewee = they help you truly most of time they have some law, Remar when you go to stop drugs they can give you tablet, what they give you is Christ, they say nothing can cure you, your sickness apart from Christ, only Christ who can help you for any pains, whether tablet, if you use tablet again say you are stopping your drugs is the same like you are still going to the drug. So them dey no give drugs like tablet no them dey take may you have head ace paracetamol yeah that's good and they help you for your cloth and they live like as Christianity live in the bible as you know as Ananias and Sapphira how the apostle they live, they share things together in the community anything you have is for your brother that's how Remar Ghana they live even your dress if your brother say he like it you give it him, and one in their organisation no fight no insult we are all one no difference say this one be Christian or Muslim no they are all one body in Christ that's what the Church mean, so their Church is one body of Christ finish they don't want division say this man ebi Ashanti you sit down only Ashanti or Ewe or tribe no in Remar they don't live so, they live and they share things in common as a Christians

Interviewer = so what are some of the Christian activities, what are some of the Christian religious things that they do that you can identify like when you wake up in the morning, afternoon, evening what do you do that is more religious or Christian.

Interviewee= In the morning early morning when you wake up you take your paste, for paste you go to morning devotion that's you take God for how he keep you throughout the night and give you life in morning so that's the morning devotion, from there they go table, they share the word together they point one man he come share the word together from there we go through the compound we clear the compound as how i talk i spoke in the beginning they live as Ananias how the apostle live, they go round do activities from there they go morning table they take brake fast from brake fast then everybody go to e activity because when you living in the drug they say that if you are alone doing nothing then Satan will seal you back so they create some activities they do before 11 from the morning to 11 o'clock they call afternoon devotion and they have Monday 4 o'clock church service. All the days they have the activities, they have prayer meeting they have fasting day and they have church service in Sunday and Thursday, Friday and the Saturday they go and play ball as a Christian and in the community they always watch Christian movie like T V station, they don't want city film or those things always Christian film even in the community if you have wireless your wireless no music apart from Christian music, gospel finish, no world music and they do everything as i spoke as a Christian. They move everything from the world they no go about the world things they go according to us and how Christian to live.

Interviewer= so did the religious activities that they introduce did it help you to become drug free did it help you to stop the drugs.

Interviewee= oh yes e help me

Interviewer= how did it help you

Interviewee= E help me when i became a Christian, through Christian they let me to know after finish my discipleship i know that God you can't worship God without truth in spirit without that you are lying yourself, that's why i judge myself sometimes i say well when i go Church make those things self am still smoking the drugs, that means am lying myself so i see that that is the truth when i stop drug i have to take Church but the moment i stop Church going, stop moving with Christian friends wey i get, i see that i come back to the drug again. which is i see that yes it is true but like by this time i still

living with my Christian life i will never be in the drug again so that one i see that it is true they help

Interviewer= it is true the Christian activities help you to stop smoking

Interviewee= yes

Interviewer= which drugs do you normally take when you were a drug addict are you drug free or do you still smoke,

Interviewee=that's what i say i still smoke because i stop church everything that why i came back to the drug, but i still living my Christian life am no sure i will be in the drug.

Interviewer=so my question was which drugs do you normally take

Interviewee= i take heroine and cock

Interviewer= which one is cock

Interviewee= the cock is the rock

Interviewer= we call it rock

Interviewee=and the heroine is the powder, that's usually they call it Italian white

Interviewer= so will you like to go back to Remar if you have the chance to go for another rehab programme

Interviewee= of cause

Interviewer= will they accept you

Interviewee= yes

Interviewer= so what led you go back to drugs, like why did you go back to drugs again after been free

Interviewee=that's what i told in the beginning that, i stop moving with my Christian friends and i go back to the old friends which is i forget Christ that make me come back

to the drugs, so like i continue moving with my friends the Christian friends i no sure i will come back to the drugs because of the old friends make me back to drugs

Interviewer= so what you are saying is when you stop praying, when you stop the Christian life you will by all means get back to the drugs, i mean you go through the rehab process, you have been educated through Christianity to stop, you have belief in Christ or the teachings and prayers and devotion you stop, is it automatic that you go back to the drugs or

Interviewee= of cause it's automatic you go back to the drugs

Interviewer= so is like when you become free it means you have to hold on to your Christian life or else you go back to been a drug addict, well i will be happy if you can tell me once more how religion through Remar Ghana has help drug addicts and what are some of the benefit that we have in our communities, like when they go through rehab centers and they come out what are some of the benefit that we get

Interviewee= mostly when they come to the rehab centers some of them they are rejected by their family most were rejected when they are drug addicts by the family but when they come to the rehabilitation after given them the Christ, even the family themselves will be chasing them now that they need them, so we use to call them the rejected stone now turn to the fore head of the dis thing, so most of them if you come to the rehab going back dooley if you are rejected with your family self they will accept you, because now the spirit of God is with you and anywhere you enter you will be surprise too, no one will tell you, you yourself you will ask yourself say aa me myself before, dis dis dis but now dis yes. When you come outside too you will see difference inside of living street life inside the world and now with your Christian life you see a big difference inside, now you see that you will be free from something inside and you will never be quickly hurry searching for money for drugs all those things you will be free now, you yourself you will see and the most important things is that your family rejected they will accept you now because they have seen that lost one has come because if in the Christ in you not yourself it will show on your fore head and everybody will see. so Remar help most of people and i know themselves, now they are selling cars and things

whereby before they are drug addicts and now they are selling cars and things, doctors and so on wey Remar Ghana help them, now they go back to their work, they were drug addicts as a doctor, but though Remar rehab now he goes back to his work as a doctor, so Remar Ghana help most people in communities and the entire country.

Interviewer= thank you